WORLD CALL

EBRUARY, 1943

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World Call

VOLUME XXV FEBRUARY, 1943 No. 2

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Circulation Corner

1942 Index

A complete index for the issues of 1942 may be obtained without cost simply by writing for it. Send requests to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana.

Bound Volumes and Binders

A bound volume of the 1942 issues of WORLD CALL may be purchased at the price of $3.00. This includes a copy of the index. A binder for personal copies of the magazine may be purchased at a cost price of $2.00, from the Indianapolis office.

Many churches and missionary organizations find it helpful to have a complete file of WORLD CALL in their libraries. Bound volumes provide a permanent record of the happenings of the past year as reported in this magazine. Volumes for previous years are available for $3.00 a copy.

I don't see how you dare to get out an issue like the December WORLD CALL! You can scarcely expect to equal it, surely not to surpass it!

—ROBERTA H. ARTHUR.

Gunnison, Colorado.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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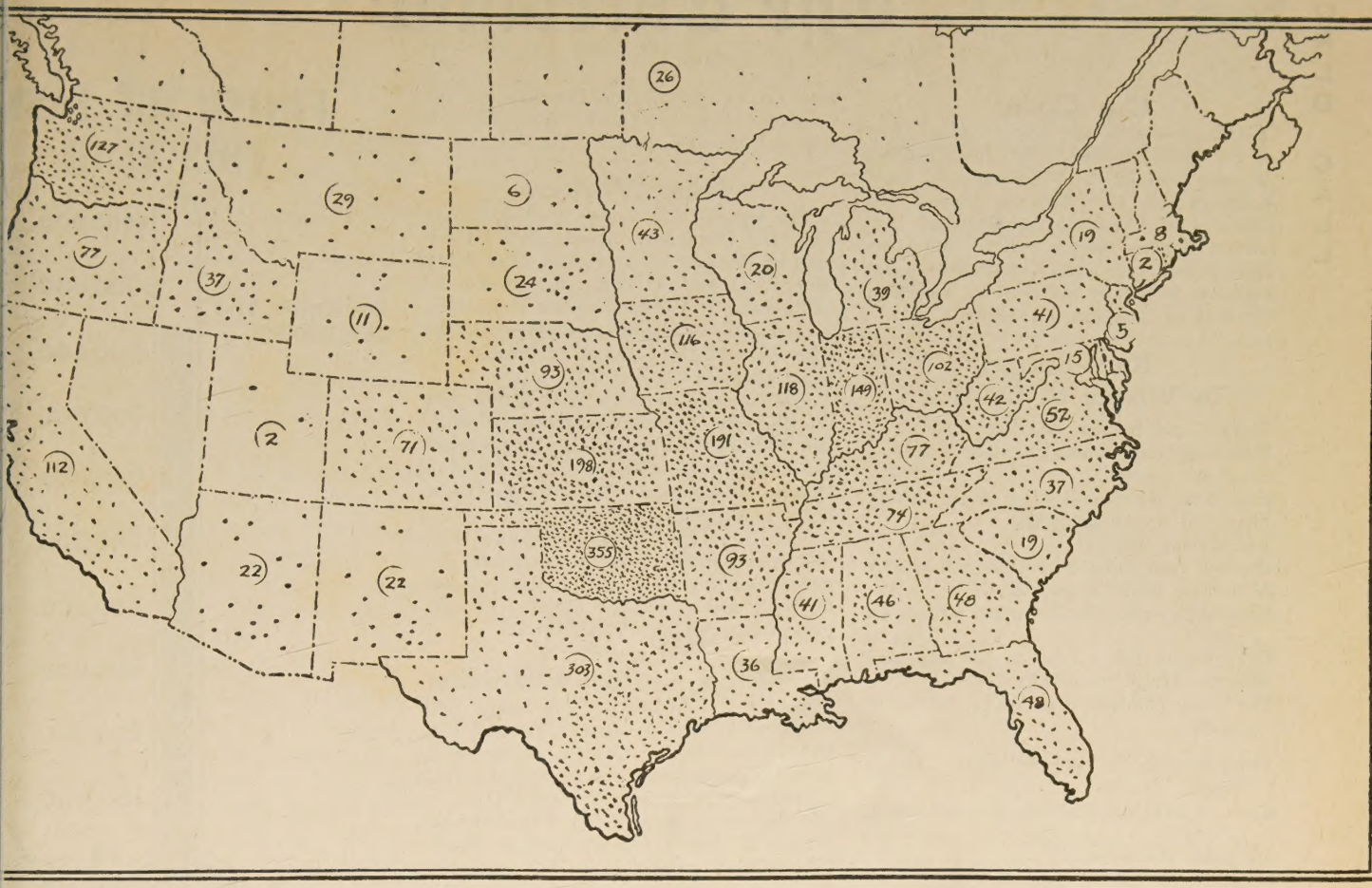
The Map of Indelible Dots!



The 3,145 Dots Indicate Where Churches Have Been Aided With Loans

The Board of Church Extension during 1942 rendered its 54th year of service and added to its map 67 new indelible dots.

Church Extension has aided 3,145 congregations to acquire sanctuaries with loans totaling $10,651,423, thereby helping to create or conserve for the Disciples of Christ about $35,000,000 of church property, one-third of which was made possible by loans from annuity funds.

The building of new churches is out for the duration. Therefore, Church Extension funds are now available for the buying of parsonages and the refinancing of church debts. *If you need a loan.*

Write for Information to

BOARD OF CHURCH EXTENSION

MISSIONS BUILDING **INDIANAPOLIS, INDIANA**

The Threshold

Our Cover

THE picture on our cover, "That They All May Be One," by John Ruffins, Jr., was used by the Department of Race Relations of the Federal Council of Churches of Christ on its 1942 Race Relations Sunday poster. Race Relations Sunday this year comes on February 14. February is widely observed in American churches as Brotherhood Month.

Race-Bound

By William M. Chisolm*

Torture and misery grace this hut
Where my dark-skinned brother lives
In abject poverty.
Bent with the weight of a subtle slavery
That still denies him light
And decent living;
His dull face stunned by jibes and cruelty
A ruthless world is giving,
He staggers on. No bitterness within his heart,
But groping for a hand to lift and lead
And mercifully to let him feed
The many children crowded on the cabin floor.

From child-hands clinging warmly to his own,
From wistful questioning of sweet black eyes,
He sadly turns away.
What future hope is there to meet
The eagerness of small brown feet
Shackled to taunts and grief
Before they knew the light of day?

Yet once across the grim despair
Of every aching heart there shone
A burning and a shining light;
One clear Voice rang impartially:
"Forbid them not, the little ones,
But let them come to Me!"

Is it so strange a thing
That those who wear
The gentle name of Christ
Should run to help a mortal in despair
And thus receive God's splendid blessing?
Far stranger they who turn away in scorn
And leave a prisoned human heart to mourn,
God's own dear Son distressing!

World Missions Day

Sunday, March 7, will be observed in churches of Disciples of Christ as Foreign Missions Day. Dr. L. N. D. Wells, pastor of the East Dallas Christian Church, Dallas, Texas, has written Disciple ministers, urging them to join in making the day one of significance in the life of the churches. The emphasis this year is "World Missions Now."

*Dr. Chisolm, a young Negro of 33 years, was graduated from Drake University in 1929. He received his Master's degree from Heidelberg University in Germany, and his Ph.D. degree from Harvard. About eleven years ago he founded a school for underprivileged Negro girls of high school age, adding Negro boys to the group three years ago. This school, Durkee Training Institute, Rock Hill, South Carolina, is vocational. It has a faculty of nine and an enrollment of 390. Dr. Chisolm planned and helped erect the buildings from native stone, doing much of the work himself.

New Workers

The Board of Trustees of The United Christian Missionary Society in its meetings of January 12-13 elected Miss Mary Mondy, of Dallas, Texas, as director of adult work in the department of missionary education. A picture of Miss Mondy, with Miss Hallie Strange of Mexico, appears on page 11.

The trustees also took joint action with the Oklahoma Christian Missionary Society and Phillips University in calling Carroll Fairbanks of Moscow, Idaho, as Director-Teacher of religious education for Oklahoma and Phillips University.

The United Society trustees joined with the Pennsylvania Christian Missionary Society in calling Sidney Bliss Kidd, pastor at New Castle, Pa., as director of religious education for Pennsylvania.

Frankfort and the Chaplains

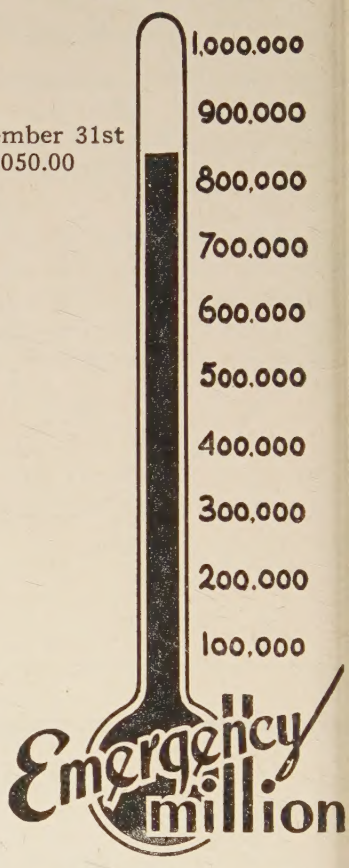
Readers of WORLD CALL know that Peachtree Christian Church, Atlanta, Ga., and First Christian Church, Miami, Fla., joined together some months ago in giving a year's subscription to WORLD CALL to 150 Disciple chaplains. For a time the addresses of these chaplains came in slowly. Then almost overnight the 150 mark was reached. Of the more than 209 Disciple chaplains on active duty, three-fourths now receive WORLD CALL.

The War Department estimates that a total of 400 Disciple chaplains will be serving by the end of 1942. In view of this fact, we are glad to announce that First Christian Church, Frankfort, Ky., A. C. Brooks, pastor, has authorized us to present subscriptions to the next 75 Disciple chaplains whose addresses come to us. Already the number has reached 21.

Almanac for Service Men

One hesitates in these times to pick up a new devotional booklet for men in service because of the duplication so often found. *A Spiritual Almanac for Service Men* is different in its variety of things old and new. A third of its pages present in almanac form historical fact and suggestive thoughts by Christian poets, philosophers, and theologians. Another section records important announcements by church and state as to the shape of things to come. It contains wholesome devotional material for private meditations. This booklet will find wide usage. It was prepared by the Christian Commission For Camp and Defense Communities and costs 25 cents. These, as well as *Rations—100 Days* (10 cents), make excellent gifts for men entering the service. To the men already in service it will be a reminder that they have not been forgotten. Both booklets may be ordered from the Literature Department of The United Christian Missionary Society.

FINISH THE TASK THIS YEAR



The receipts of Emergency Million of December 31 were $841,050.00 pledges, of which $600,487.92 was cash. The record of Emergency Milli is excellent and the results attain through the use of the funds received most gratifying. Every cent is bei used in meeting the emergencies.

* * * *

The staus of the agencies cooperati in Emergency Million will give the follo ing periods in the days ahead in visiti the churches:

January 16—February 5
February 13—March 5
March 13-31

* * * *

In every state there are churches whi due to program plans which they were able to change when the Emergency M lion team visited the state, have not yet presented Emergency Million to th people. It is of the utmost importa that these churches arrange for the p entation before March 31.

* * * *

It is obvious that Emergency Mill has fitted the needs of the hour in unique way. It is encouraging to k that the causes established by the brot hood have so evident a place in the af tions of our people.

WORLD CALL

George Walker Buckner, Jr.
Editor

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Contributing Editors

C. E. Lemmon **Edgar DeWitt Jones** **James A. Crain** **John L. Davis**

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"Thinking Continentally"

IN Samuel Guy Inman's book, *Latin America,** a new and enlarged edition of which was issued in December, there is an introductory chapter which is well worth the cost of the volume. It bears the arresting title, "Thinking Continentally." The deep, resonant note of the chapter is that, in facing the enormous task of promoting inter-American understanding, there is one necessary beginning—learning to think continentally.

There are few North Americans as well acquainted with the ways of life of the 132,000,000 people south of the Rio Grande as is Dr. Inman. We know of none who is better able to share with others his own enthusiasm and affection for Latin America. Perhaps the secret of this rare gift lies in his own lifetime habit of thinking continentally. When he writes of the Americas it is in the warm language of one who tells of those of his own family. "Here," he says, "is the only continent where every government flies the republican flag, where there is not a single country arming to despoil its neighbor or persecuting its people for racial or religious reasons."

Latin America is a comprehensive book—really five compact books in one volume of 24 chapters. The titles of the five books are suggestive: Who Are the Latin Americans? The Hard Road Toward Democracy. The Republics Today. New Forces. The American Continent.

Those who know the mind of Dr. Inman will understand that in pleading for the unity of the Americas he makes no call for the isolation of the Western Hemisphere. Rather, he sees such unity as the hope of the world and "as important for world democracy today as it was for the United States when Webster made his famous appeal for such unity a century ago." The book is one which not only encourages continental thinking; it makes for global-mindedness, as well.

The Government and the Minister's Salary

IN THE Pension Fund Notes in this issue of WORLD CALL will be found several items of information of unusual importance to ministers and churches. One such item has to do with the 5 per cent Victory Tax. From the Bureau of Internal Revenue the Pension Fund has ascertained that this tax—5 per cent of the minister's salary after an exemption of $12.00 a week or $624 a year—is to be withheld by the church treasurer whenever the salary is paid. The amount withheld, however, is to be remitted to the government only at the end of each quarter.

Another bit of authentic information has to do with whether ministers' salaries were frozen by the recent order. As the Pension Fund reports, this is *not* the case except in the rare instances of churches with eight or more employees. The same regulation applies to other employees of churches. It is noted in this connection that the records show salary increases averaging 15 per cent for about one-third of the ministers who are members of the Pension Plan. These facts should be made known to churches and church boards. Many churches reduced the salaries of their ministers during the depression. In most instances such reductions seemed necessary and were accepted in good spirit by the ministry. But many such churches have failed to restore salaries of their ministers as the national income has gone up to unprecedented levels. These should not now hide behind the false assumption that government action prohibits action. Demands upon the minister have never been greater. The essential character of his work has been recognized by the Federal government. Justice requires that the church he serves shall face the question of the minister's support in a fair, generous and Christian manner.

Miss Spaulding to International Council

ELSEWHERE in this issue there appears the word that Miss Helen Spaulding, for the past eight years director of young people's and children's work in the department of missionary organizations of The United Christian Missionary Society, has resigned to become Associate Director of young people's work in the International Council of Religious Education. In her new work Miss Spaulding will be associated with Dr. Ivan Gould in guiding the youth program for the world's most comprehensive and active organization in the field of religious education. For this Miss Spaulding is well prepared. She was, in her undergraduate days at the University of Illinois, a leader in student and church circles. For four years after her graduation she was secretary of missionary organizations-education in Illinois. She did graduate work in the University of Chicago. Miss Spaulding's Disciple friends will regret to lose her from the more intimate circles but will look with warm confidence upon her as she goes to this highly responsible position in the field of cooperative Christian endeavor.

**Latin America, Its Place in World Life.* New and Enlarged dition by Samuel Guy Inman. Harcourt, Brace and Company. 3.75.

War Services Committee

THE work of the Committee on War Services of Disciples of Christ is rapidly taking on larger proportions. When it was first formed the country was not directly involved in war and, though the Selective Service Act had passed and defense industries were beginning to expand, there were few who anticipated the developments which have so rapidly revolutionized all of American life.

All of the adjustments necessary to such expansion the Committee on War Services has taken in its stride. Through the sympathetic cooperation of the various causes participating in the Emergency Million campaign the original allotment made for the work of this Committee was substantially increased. If this had not been done it would have been necessary to have gone to the churches with another financial appeal. That the churches would have responded there can be no doubt; but it is much better that for the two-year period ending next June 30 this work has been financed along with these other pressing emergencies incident to the war.

Much credit for the carrying on of the day-by-day work of the Committee goes to the field secretary, H. G. Haney, who for the past year and a half has done a good piece of pioneering in this difficult field. Acting under the direction of the Committee, yet largely as a lone worker, he has been an active symbol of the concern of a Christian brotherhood for the millions uprooted from their accustomed ways of life by the national emergency. He has rendered a good service.

As Dr. Haney gives up his work with the Committee on War Services to become pastor of the Christian Church at Greenville, South Carolina, there is to come a slight adjustment in the program. Two workers have been called, one for service in camp communities and the other to work in industrial defense communities. As program supervisor in connection with camp community churches, the Committee has called Miss Margaret Weisbrod, who for the past year has served with conspicuous success as a soldier worker for the church at Hattiesburg, Mississippi. To the position as field worker in industrial defense communities comes Howard R. Dungan, who for a year has worked with the Christian churches of Little Rock, Arkansas, both in soldier work and in the area of industrial defense.

Willard M. Wickizer, executive secretary of the Committee on War Services, will continue to give much of his time to the work.

For the tireless devotion which the Committee on War Services[1] has brought to its important task, the Disciples of Christ owe a debt of gratitude. To this Committee the brotherhood will look for guidance, and to it will be pledged a degree of support adequate to the proportions of the task.

Stop Discrimination Against China

THE recent action of the United States in giving up extraterritorial rights in China is a step in the right direction, but it does not go far enough. Never more than a small fraction of the people of America have understood the meaning of extraterritoriality. Certainly, they would not have given approval to such an arrangement if they knew its implications. To simplify the situation, it may be likened to one in which all Chinese in the United States would be subject, not to American law and American courts but to Chinese judicial processes as they might be set up in this country by China. In addition, to see the picture clearly, we would need to visualize Chinese marines in important American cities and Chinese gunboats patroling the Mississippi or the Hudson to see that these and other arrangements were carried out according to the Chinese conception of what is proper. As we have said, we doubt if many American citizens have known that our government has maintained any such rights in China. That we have now tardily relinquished such claims is, indeed, a step in the right direction, but it does not go far enough.

As a minimum additional step in a program of mutual understanding between these two friendly nations, the United States Congress should repeal the Chinese Exclusion Act. As Richard J. Walsh points out in the January issue of *Asia*, few Americans are aware of the fact that, in addition to the general law of 1924, which deals with the exclusion of all Orientals, "we insult our allies, the Chinese, by a special discrimination against them, under an older series of laws, running back to 1880. Thus, leaving out of consideration the question as to the wisdom of the law of 1924—and it has never had any significant effect except to build ill will—we have for 63 years refused to put Chinese immigrants or visitors on the same footing as the Japanese and other Orientals. A task for the churches of America is to seek to develop an understanding of these and similar facts and to build an enlightened public sentiment which will demand Congressional action.

The Negro and Democracy

AN IMPORTANT article in this issue is that by A. Philip Randolph. It is an abbreviation of an address before cooperative bodies of American Protestantism in Cleveland in December. The address made a profound impression. Many will disagree with some of the things Mr. Randolph says and others may wish he had not spoken so frankly. Most of us do not like a frankness that tells us unpleasant facts. It would be very difficult, however, to make a case against Mr. Randolph's basic contention that it is idle to pretend to be on a crusade for democracy and at the same time deny the rights and privileges of democracy to any group whatsoever. In our opinion Mr. Randolph was proportionately too hard on the South. This is not a mere problem of the South. As Eliot Janeway has said, "The plain truth is that the Negro is not treated as a first-class citizen in America. In the Northern states some pretense is made that Negroes as a group participate in the rights of citizenship. But they live in a no man's land between slavery and citizenship, and everyone knows it."

America cannot afford the luxury of second-class citizens.

[1]Members of the Committee on War Services are: F. H. Groom, chairman, Willard M. Wickizer, executive secretary, Kenneth B. Bowen, John W. Harms, Clifford H. Jope, M. Owen Kellison, Mrs. H. B. Marx, C. D. Pantle, William T. Pearcy, Carroll C. Roberts, John A. Tate and W. H. Walker.

Opening Doors for God

PENING Doors for God'' is the theme of the intensive evangelistic project for 1943. The theme picture is Holman Hunt's ''The Light of e World.'' ''The Light'' is patiently knocking at a ng closed door. No generous ''hospitality to the ghest'' is in evidence. This sad tragedy is enacted ;ain wherever he and his evangelists are not wel- me. Such obstinate doors can be opened only by the btle and gentle techniques of the Spirit.

This project is presented by the Evangelistic Com- ittee of the Home and State Missions Planning Coun- l to help the local church accomplish its mission. The mmittee has used commendable economy in the sup- rting materials offered this year. Though brief, ey are rich in content and suggestiveness.

Assuming that the project has been adopted, the te set, materials secured and workers mobilized and repared—how does the church proceed to open the ors of unbelief and indifference?

The doors must be definitely located and the ''magic ys'' discovered. Those assigned to visitation go into e homes of the parish as ambassadors of Christ and s church. They go proclaiming a competent Savior id a redeeming gospel—not merely to take a census. s they visit in the home they gather information on a survey card'' which shows the religious status of ery member of the family. The visitors distribute e publicity materials for the project, and do a well anned job of securing faithful attendance for the riod. Valuable time is saved if the data are all in nd before the opening Sunday.

Individual prospect cards are prepared from the mily survey data. Visitors then present themselves fore every closed door which the survey revealed. Commitment cards'' are used to give definitive point the appeal for the surrender of life to Christ. Glad id confident testimony is given to Christ's way of e for the individual and for the world. Each is ged to designate the next Sunday as the time he ll make his public confession. The visitors also pre- nt a ''transfer of membership'' card to every un- filiated disciple with a stimulating invitation to pre- nt himself the next Sunday morning. Christians o will thus witness and recruit for Christ are build- s of his church and forerunners of a better world. pper meetings for prayer and fellowship will enrich is experience and facilitate the sharing of informa- n and the reassignment of responsibility.

During the six Sundays and five weeks, the total wer of the church is mobilized and directed against e doors of doubt and complacency behind which uls are gorging on husks and starving for spiritual od and fellowship.

*Order packet from Division of Home Missions, Missions Build- g, Indianapolis, Indiana.

The ''Minister's Sermon Syllabus'' suggests subjects for the morning services. These fit aptly into the theme and become the bases for a varied appeal to open all areas of life to the Savior. His absence from any heart, home or nation, dooms it. The agony of the world gives telling emphasis to the call, ''Open wide the doors—Let the Savior in.''

Six five-minute evangelistic messages are provided for the church school assembly, or for the departments from juniors up. These talks beautifully express Christ's high call for youth. Recent reports from battle areas provide winsome illustrations of Christ's place and power in human life. Humanity must learn to give him that place and power in all of life, not only in its dire extremities. Christ is the dynamic for glorious achievement, not a shell crater for defense.

Divided homes will be revealed by the survey. Such families should be united in one church or another. Especially is it desirable that non-Christian members join with their loved ones in the church. Fellowship in the church is incomplete until shared by a united family. The absences and tensions of war make the home ties more precious to serious-minded folk. The appeal for a united family in the church has more power than in less turbulent times. The achievement of such unity at home may have decisive significance for the loved ones sorely tempted in far places.

Our hands must patiently knock at the doors which fear and sin have barred. Our voices must lovingly call ''All hail within'' to those who would shut the Master out. If we prove ourselves fearless and faithful we shall see his promise fulfilled, ''The gates . . . shall not be able to stand against my church.''

—*Wm. R. Holder.*

Our Heritage of Religious Freedom

EDITORIAL NOTE: In the January issue of "World Call," editorial comment was made upon the statement on religious freedom adopted by the Federal Council of Churches of Christ in America, the Foreign Missions Conference and the Home Missions Council in their meetings in Cleveland. The pronouncement was an answer to statements of the Roman Catholic hierarchy in the United States implying that the carrying out of the Good Neighbor Policy makes necessary the stoppage of missionary efforts in South America by bodies other than the Roman Catholic Church. Because of the widespread interest in this important issue the statement is here published in full.

THE struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free interaction of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian gospel. They have also cooperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americas.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America (also adopted by the Foreign Missions Conference of North America, and the Home Missions Council of North America) stands, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The churches represented in this Council will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with ex

(*Continued on page* 7.)

Four Decades of Sunday School Leadership

H. B. Holloway

WHEN a layman can compute forty-one years of continuous service in our Sunday schools, it is an occasion for our brotherhood to pause and not only congratulate him for his years of conscientious service, but also to congratulate itself that the work of the church has such an appeal that men of ability are willing to give unstintedly of their time through the years.

H. B. Holloway retired as superintendent of Third Christian Sunday school, Indianapolis, Indiana, as of December 31, bringing to a close forty-one years of service with four of our churches in their program of religious education. He began as treasurer of the Central Christian Sunday School, Peoria, Illinois, in 1901. Within a few weeks he was elected superintendent of the Sunday school and served in that capacity until 1915. The pastors in Peoria under whom he served were Harry Foster Burns, W. F. Turner, now Secretary of the Washington-North Idaho Christian Missionary Society, M. L. Pontius, and Homer E. Sala, now pastor of the Christian Church at Grayson, Kentucky. Mr. Turner says of him:

Word from W. F. Turner

"I noted in Harry Holloway several things. The work was a passion with him. Though a busy man in a railway office, he devoted himself supremely to the church school. He was always prompt and on time, not only on Sundays, but at all other meetings. He was quiet in his movements but most effective and efficient. He tied the work of the school into the total program of his church. His tireless energy and enthusiasm and faithfulness were a constant inspiration and blessing."

Upon leaving Peoria, when he was transferred from the Illinois and Iowa Demurrage Bureau to the Western Demurrage and Storage Bureau, Chicago, Mr. Holloway placed his membership in the Englewood Christian Church in August, 1915. In October of 1916 he was elected superintendent of the Englewood Christian Sunday School. The pastor under whom he served was C. G. Kindred. He served in this capacity until March 1, 1921. It was while here that his work was called to the attention of the newly formed United Christian Missionary Society and he was called to the United Society as office manager.

C. G. Kindred Writes

C. G. Kindred said in a recent letter concerning his service:

"Harry Holloway's religion is as native to him as the body in which it is manifested.

"His years with Englewood were profitable in his serving; and enriching in his loyalty and loving allegiance to me. I missed him greatly in his going. True to his purpose here, he continues the same there."

Upon arriving in St. Louis he became a member of the Union Avenue Christian Church and was elected Sunday school superintendent in 1924, serving in this capacity under George A. Campbell, pastor, until August of 1928, when the United Society moved to Indianapolis. Dr. Campbell said of his services as superintendent in St. Louis:

Word from George A. Campbell

"Brother Holloway has never been in a church long but that he has been sought out as the superintendent of the Sunday school. This, I think, is because of his very great love for the educational work of the church and his strict fidelity to any office or duty that may be assigned to him. But even more important than this is his deep devotion to the church and a supreme love of the Master. If all men were like H. B. Holloway there would never be another war in the world."

In coming to Indianapolis Mr. Holloway identified himself with the Third Christian Church under the leadership of W. F. Rothenburger. Here he became Sunday school superintendent October 1, 1929 and served until the day of his retirement on December 31, 1942. Dr. Rothenburger says:

Present Pastor Writes

"His fourteen years as a layman in Third Christian Church have afforded me a close-up view of his rare worth. As an elder he has fulfilled the highest scriptural requirements. During his leadership as general superintendent of our church school for thirteen years and as chairman of the educational committee, the attendance reached its peak in an average of 1,726 for twelve months. Besides, the school attained a high degree of efficiency."

Harry Holloway deliberately chose the administrative work of Christian education. His service to our churches has never been confined just to the interest of the local church but has been one that has visualized that church, first as a part of the brotherhood, and second, as a part of the world community of churches.

Throughout his whole life he has been most energetic in matters pertaining to the brotherhood and of the kingdom.

He is not retiring from the active administrative life of church work. He is retiring to the significant position of Chairman of the Official Board of Third Christian Church.

Tribute where tribute is due and it is due to this good layman who has so effectively served his church and his brotherhood.

Our Heritage of Religious Freedom

(*Continued from page* 6.)

treme favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world.

WORLD CALL

Now Is the Time

By W. C. PARRY*

WITH 43,397 loss in church school enrollment in one year, it is time to do something about it. With this loss having its natural effect in a loss of 3,401 baptisms and 7,023 church members, Disciples of Christ dare not let it continue. Now is the time to realize the tremendous world-wide significance of this trend and once again to demonstrate that as a brotherhood we believe in the Great Commission.

Concern for People

Those who believe in Christian education are concerned about people. They feel that only as people—little children, young people, and adults—can be led to accept Jesus Christ as their Lord and Savior, in a practical, workable, seven-day-a-week way, can there be any real healing of the sores breaking out all over the world today.

Church School Primary in Evangelism

The church school, the largest educational activity of the church, is still the major source of those who make their primary commitment to Christ. It has not always taught people all they should know about the Bible and the Christian life, but it has done much of the training that has been done. It has had to depend on the type of leadership available in the church. It has been just as good or bad, just as efficient or inefficient as the church. It *is* the church at study. The future of the church is indissolubly bound up with the future of the church school. It is time now to face the facts and get busy.

Every minister and every church school superintendent of the Disciples has received some suggestions on how "Your Church Can Reach More People." They have also received an urgent request to do something about it *now*. These materials and this request have gone to the churches as a part of the United Christian Education Advance effort to reach more people with Christian teaching.

The Approach to Easter

The plan calls for a special effort between now and Easter, April 25. It calls attention to some of the facts regarding recent losses and their significance for the future of the church. It suggests some definite means of overcoming these losses, through a planned approach to the transportation problem, the sponsoring of neighborhood classes, and an emphasis upon persons rather than mere numbers.

Now is the time for every church member to transfer his Christian commitments out of the pigeonhole in which he has placed theoretical and not too important matters over among those practical and necessary things of everyday life. The fact that the church is losing its people and is not attracting others is no theoretical matter as far as Christian men and women are concerned. A strong church is the greatest force the world can have to guarantee a just and durable peace, to safeguard our communities from the ravages of the liquor traffic, and to bring into reality those economic, political and social changes essential to the building of a Christian world.

To win the war now and wait to make the church strong tomorrow is poor logic, bad Christianity and superficial patriotism. If the teachings of Jesus are to permeate a post-war world, the church must be made strong now. Unless the teachings of Jesus can become guiding principles of the world of tomorrow and the bases of practical living today, the ideals of democracy have very little chance to become working realities. It is time now for the church to demonstrate both its convictions and its influence.

Make Up the Losses Now

It is time now for the church to make up its losses in baptisms, membership and church school enrollment. It can be done. It can be done between now and Easter. It can be done when church members are challenged to the immediate importance of doing a few definite things—attend both church school and the worship and preaching service—bring a car full if driving a car to church—invite neighbors who do not go either to ride or walk with you—help sponsor a neighborhood study class—demonstrate Christian ideals in everyday activity.

Do We Care Enough?

The leaflet that has just gone to every minister and superintendent in the brotherhood began with the following words:

"*Do We Care Enough?* Do we care enough for people to go out to get them? Do we care enough for the church to keep its contact with people active and alive during these days of long working hours and travel difficulties? Do we care enough for the cause of Christ to change our traditional ways of carrying on church work to meet the needs of people in these rapidly changing times?"

Aim at Enrollment Gain

The United Christian Education Advance again challenges you with its slogan, "Reach Every Person With Christian Teaching." It now proposes a special effort between January and Easter to increase the enrollment of the church school by at least 10 per cent.

Now is the time! Be sure that your church is aware of the urgency of the situation and that it enters enthusiastically into this brotherhood-wide—church-wide effort to reach more people with Christian teaching.

Now is the time to make a Christian advance. Now is the time to make the church of Jesus Christ strong and a mighty influence. Now is the time to demonstrate the practical worth of our Christian convictions.

Now is the time to overcome our losses and move forward. Let's do it—NOW.

*National director of field program and adult work in the department of religious education of The United Christian Missionary Society.

From Classroom to Mission Field

By LESTER McALLISTER, JR.*

SITTING in class from day to day studying the various phases of a minister's life, a seminary student finds it hard to visualize the mission field. As missionaries and speakers come to the convocations each year we have, through our imaginations, shared the experiences of a hundred missionary journeys round the world. Vivid as have been the descriptions, the experiences have been secondhand and the romance somewhat dimmed by the remoteness from the scene of life. This summer the writer and a companion from Transylvania College decided to leave the scenes of the classroom in Lexington and to travel to the one foreign-land mission station nearest wartime America —Mexico.

After interviewing the president of the College of the Bible, Dr. Stephen J. Corey, we left for Indianapolis, the nerve center of brotherhood activity and the zero-milestone for all missionary activity. Most of us are tied in bonds of fellowship with the missionaries by those little-sung heroes of the mission program of the Disciples of Christ, the administrators.

Slowly walking along the tree-lined street, from amongst the leaves one comes suddenly to 222 Downey Avenue and the Missions Building, a living testimonial to the faith of our people in the missionary work of the kingdom. On the inside walls of the building are the names of those whose generosity made the Missions Building possible. Those names form a chain through the years that must be kept unbroken. After interviewing several of the leaders of missionary activity, Indianapolis is left behind and an afternoon's journey brought us to St. Louis and the Christian Board of Publication, from whose make-up rooms and presses comes much literature about missions. Some of it goes back to classrooms from which we have just come and some on ahead of us to the mission field—all of it carrying the teachings of Christ.

*Student, College of the Bible, Lexington, Kentucky.

Dr. Stephen J. Corey, president of The College of the Bible, and the writer

Miss Hallie Strange and the writer in front of the beautiful doors of the church at San Luis Potosi

By rail we completed the transition from classroom to mission station. As we reached the border, we left behind our well-known customs, language, and habits and made ourselves acquainted with new customs and a new language.

Those who visit Mexico are impressed by the slow and gradual climb between the two ranges of the Sierra Madre mountains. Slowly the train wound through the semi-arid country which was clothed in yucca and mesquite. Occasional villages of adobe pass before our view and always the passive Indian with his burro.

After a half day's travel into Mexico, as the road bed climbs at an ever increasing angle, our train broke down and we learned the meaning of our first Spanish word, *mañana*. No sooner had the train stopped than those of the *hombres* in the coaches climbed down off the train and out under the shade of the nearest tree and went peacefully asleep, not moving until some intuition told them the train was repaired. Truly the land of tomorrow, *mañana*, where the art of doing nothing is studied by all.

Sometime during the night we crossed the Tropic of Cancer and the next afternoon we arrived in Mexico City, the capital of this much exploited country. As we look back over the centuries and see the succeeding stages of civilization as the story has been unfolded, we wonder that there could be anything left to provide economic life now—so much has been taken away. The Toltec and Aztec civilizations flourishing at the beginning of our Christian era had grown old in the expectancy of a white-skinned Savior from the East. When asked if he were the Savior so long expected, Cortes, the *conquistador*, sealed the fate of thousands when he answered—"Yes."

Under Spanish domination, Roman Catholicism was introduced and the Indians subjugated and "christianized" to the extent that on the site of every Aztec temple and shrine a church was built by the Indians at the command of the priests. Consequently there still remain in this remarkable land many cities with several hundred churches within the confines of their walls. Sometimes the number is quite large as in the small village of Choluca with its three hundred and sixty-five

Second year kindergarten group of Colegio Inglis at San Luis Potosi with the principal, Senora De Valero, and the teacher, Senorita Sanchez

Senor J. M. Cueva, Mexican pastor, his daughter, Petra, and two young men of the church, Eugenio Escabar and Homobono Portugal, a ministerial student

churches. After the conquests came the Revolution with the abolition of the church and anything Spanish, then the exploitation by France under the Emperor Maximilian followed by the other revolutions.

Is it any wonder that "Christianity" has come to mean to the masses in Mexico no more than exploitation? Sixty per cent of the population is pure Indian, 30 per cent are of the *mestizo* class, being a mixture of Spanish and Indian blood, and the remaining 10 per cent are Spanish. The control of the government is in the hands of the *mestizos,* while the Indians do as they are told. The Spaniards have little to say about anything.

Still visible in the ancient convents and monasteries, such as the Convent of San Juan Acolman in the valley of Mexico, are the evidences of the slow transition of the Indians from their pagan outdoor worship to the inside worship of the Catholic Church. Outdoor altars, used until the Indians were trained to feel at home inside and then sealed up, give evidence of some difficulty the Spaniards undoubtedly had. The Indians went inside, but they carried with them the respect for symbols and talismen. Changing but little through the years, the Indians still cling to the basic beliefs of their ancestors, incorporating them in the Christian framework. The *mestizos* no longer believe as did their fathers; but in turning from the sometimes pagan worship of the pure Indians, they search in vain for an answer to the call of the divine within their hearts. On the surface there is indifference to religion, at least to religion as they see it evidenced by the Indians; and yet there is a soul-hunger for a religion that will satisfy their innermost longings. By hundreds and often thousands they are turning to Protestantism.

Disciples of Christ are fortunate in being able to satisfy a part of this hunger by our three missionary enterprises within Mexico—at Mexico City, Aguascalientes, and San Luis Potosí.

F. J. Huegel needs no introduction to many of the readers of World Call. They will have read often of his work in the Union Theological Seminary in Mexico City. He has had a great part in satisfying the religious hungers of many in and around Mexico City through his teaching and preaching. Recently this representative of our brotherhood was elected to the presidency of the Salvation Army board of Mexico and is helping to direct the National Evangelistic Crusade, a movement similar to the Protestant churches of the United States' United Christian Education Advance. This Crusade, with its motto, "The Gospel in Every Home," is being launched in San Luis Potosí, Aguascalientes, Leon, Pachuca, Tlouca, and Tamazunchle. Mr. Huegel tells, among other things, of interesting experiences in Bible studies with the firemen of the city of Mexico. Visiting each of the fire stations he has often been preaching as an alarm would come in. Leaving off preaching he would go to the fire and then return to finish the service! Many of these firemen have become Christians through the preaching of this versatile missionary.

At numbers 99 and 100 Avenida Independencia, San Luis Potosí, we have a most interesting mission station. Standing and looking at this station made it seem so close to home. One wondered why it had ever seemed remote and distant. It was warm, homelike and human. To our regret Miss Hallie Strange was the only missionary at the station, but through her courtesy we saw much of the life of San Luis Potosí, this typical Mexican town of about seventy thousand inhabitants.

The mission station itself is typical of the architecture of the country. There is the church with its impressive doorway and nicely furnished interior. Back of the church is the usual *patio,* a carryover of the Spanish colonial period. Joining the church is the compound and *patio* in which we first found Miss Strange working with her shrubs and tropical plants. Next door is the home of the Mexican pastor, and also the large outdoor gymnasium. In the section of the school devoted to study there is evidence of the great work of the mission school. This is the particular work of Miss Strange and is the only public library in this capital of the state of San Luis Potosí. It has several thousands of books in Spanish, English and French, and carries as many current magazines as funds make possible. It is a significant point of contact with the newly educated Mexicans. It will become increasingly

nportant as more and more demands are made for nowledge by the Mexican people. Also, there will be ore and more demand for a religion which will permit n enlightened faith.

A block down the Avenida Independencia from the ajor portion of the mission property there is the *ollegio Ingles* with its efficient principal, Señora De alero, and her staff of teachers. In this school there e about two hundred children ranging from the ndergarten to first year high school. They are an ttentive lot in their classes and are certainly using eir opportunity.

Two of the Mexican young men from this school, omobono Portugal, Jr., and Eugenio Escabar, were ir hosts for the day. They were able to show us much Mexican life that would have been otherwise missed. e visited the former boarding school sponsored by ir mission on the outskirts of the town. Several years go the Mexican government issued orders closing all hools, claiming that propaganda destructive of Mexin loyalty was taught. This building is now abanoned. A similar building at the station at Aguasalientes has been converted into a maternity hospital nd there are possibilities that such a project may be rried out at San Luis Potosí.

There are many ways in which we of the northern art of America differ from our Mexican neighbors to e south, but there are also many ways in which we e alike. The maximum of progress would seem to be ade by contributions from the peoples of the United tates and Latin America, by both giving and sharing

Miss Hallie Strange (left) of the San Luis Potosi Mission and Miss Mary Mondy, Disciple visitor from Dallas, Texas, in the patio of the mission compound

the best phases of their life. One of the outstanding characteristics of Mexico and its people is their courtesy, while one of our contributions could well be the efficiency with which we do things. Together we can add much to the progress of the free peoples of the Western Hemisphere.

Back again in our classroom after this contact with the more practical side of missions, we resolved to be faithful—faithful to the opportunity our church has in Mexico, and faithful also to those memorialized in our Missions Building in Indianapolis. Ours is a great opportunity in Mexico; and if that opportunity is at all typical—and we are sure it is—then ours is a great opportunity in all our mission fields. Let us be faithful to that opportunity.

A Romance of Home Missions

By W. F. TURNER*

Ray E. Dew, now pastor at Longview, Washington, was state secretary when the church was organized

SOME twenty-five years ago the Long-Bell Lumber Company of Kansas City, of which R. A. Long was president, finding that its timber resources in e South were becoming exhausted, secured a large act of timber land in west-central Washington, toether with a 14,000 acre mill and town site at the nction of the Cowlitz and Columbia Rivers, just north Portland, Oregon, and adjacent to Kelso, Washingn, which afforded deep water docks for overseas shipng and transportation on four main line railroads. round this site was erected a million-dollar dyke for rotection against high tides and mountain floods. ear the river junction was built the largest lumber ill in the world. A railroad was constructed from this mill into the heart of the great forests.

In 1922 the ground was marked out and platted; streets were paved; sewers and street lights installed; and in the civic center was placed the modern Monticello Hotel. By 1923 homes and public buildings were appearing and the magic city of Longview began to attract national attention as settlers poured into it. R. A. Long set aside one million dollars from his personal fortune for special community projects, his dream being a city beautiful. Among these were the lovely landscaped Lake Sacajawea, the magnificent R. A. Long High School, one of the finest in the state, and a $30,000 public library, partly stocked with books. As if from the hand of a wizard, sprang this great lumber mill and modern city with a population of around 15,000.

To provide for the city's religious needs the Long-Bell Company favored a Community Church, where people of all faiths could worship. Such a church was organized in October, 1923, and E. H. Gebert called as pastor. He still serves after 20 years. A fine building was provided in a central location to which R. A. Long gave generously. Included in his gifts was a set of

*Secretary of Christian Churches of Washington, North Idaho, nd British Columbia.

Longview church at close of a morning service

Busses used to bring children to services in Longview

chimes in memory of his wife. He also contributed liberally to the Lutheran and Episcopal churches, as they, because of their ritualistic services, found difficulty in adapting themselves to the Community Church program.

As time passed and the city grew, it became evident that the Community Church was unable, for various reasons, to meet the increasing religious needs of the whole community. As R. A. Long was a member of our own fellowship, there was much discussion as to why we should not have a Christian Church in Longview. As early as December, 1926, the writer, representing our national home missions board, with Ray E. Dew, then state secretary, went to Longview to explore the possibility of a survey to that end. It was felt that if we were to have such a church the cooperation of Mr. Long should be secured, and this he later gave in full measure.

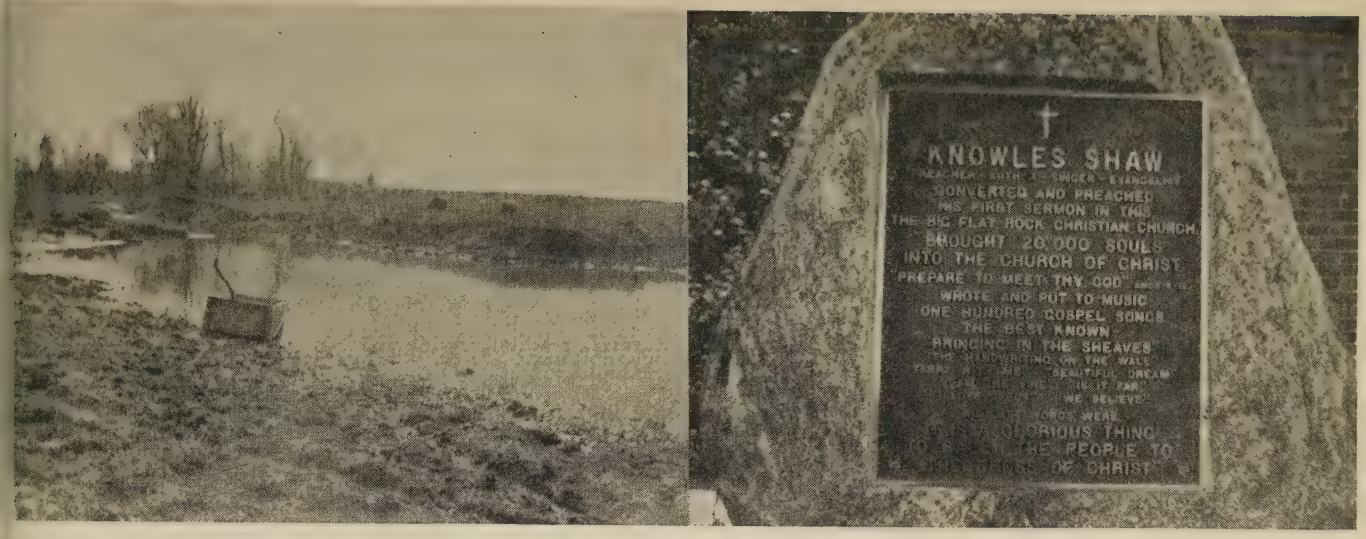
On September 15, 1928, Frank A. Schultz and wife, assisted by Mrs. C. M. Kelley, started a small Sunday school in the Schultz home, located in a district not served by any church. It reached a high of 116 in attendance. On March 20, 1929, seven members met in the Schultz home and, at the suggestion of H. F. Ritz of Kelso, called Frank A. Wood, who was working in the mill, to preach for them. Mr. Wood's first sermon was at an afternoon service on March 22, 1929, with 5 adults and 4 children present. The first morning service was held April 5, with 9 adults and 6 children present. Attendance grew. The first responses to the invitation were Claude Leonard and wife by letter, and little Billie Fisher, aged 7, by confession. During that summer R. A. Long and R. H. Miller, his pastor, both attended services in this home on their vacation. About 75 were present. Mr. Long attended often after that and also spoke to the group, as did Dr. Miller. On September 20, 1929, the first services were held in the Y. M. C. A.

Out of a conference held with R. A. Long by state and national board executives, R. A. Long proposed to donate corner lots at Kessler Boulevard and Twentieth Street and to guarantee personally a loan of $60,000 from the Board of Church Extension, for a suitable building on condition that the various boards involved would supplement local support of a current budget till self-support was reached. An agreement was reached on $45,000 for the loan. The boards pledged the local support and have kept their pledge faithfully. On recommendation of Jesse M. Bader, and with the approval of all concerned, H. O. Wilson of Marion, Illinois, was called to succeed Frank Wood as pastor and was installed on May 4, 1930. Frank Wood had gathered a membership of 68, 24 of whom he had baptized. Seven were added on the day of Mr. Wilson's installation, making 75 members.

H. O. Wilson directed the erection of the building and managed to acquire a satisfactory pipe organ. By economies a fine property estimated to be worth $60,000 was dedicated a year later on May 3, 1931, John H. Booth being guest speaker. H. O. and Mrs. Wilson served four and a half years, leaving 225 members and a well-organized and functioning congregation.

W. G. Moseley then served *ad interim* for ten weeks, after which Ray E. Dew supplied from February 1 to April 1, 1935, when he was installed as pastor. Mr. Dew has served for nearly eight years. The membership is now approximately 500, he having received 374 additions. On July 1, 1942, the church reached full self-support. Through a settlement with the R. A. Long estate, generous gifts by the Christian Board of Publication, gifts by the local congregation, and a liberal concession made by the Board of Church Extension because of financial disaster which overtook the business of R. A. Long, the total loan has been fully "liquidated."

One fine convert has been ordained for the ministry. Others of its youth are in college training for life service. Over $5000 has been given to missions, benevolence and education. An amount of $727.00 was given to Emergency Million. The church has become a power for righteousness in the city. Thus in twelve years there has been developed in a new city from the "grass roots" one of the finest congregations in the state. The cooperation of R. A. Long, the Christian Board of Publication, the Board of Church Extension, the home department of The United Christian Missionary Society, the Washington Christian Missionary Society and the Longview congregation, with the blessing of God, made it possible. Truly this is a Romance of Home Missions!



The scene of Shaw's baptism, September 13, 1852; and the memorial tablet to Knowles Shaw, Big Flat Rock Christian Church, Rush County, Indiana

Knowles Shaw, Hoosier Pioneer

THE Indiana Christian Missionary Society is one of the foremost state organizations of the Disciples of Christ in its efforts to give emphasis and permanence to the work of evangelism. The Society has established in recent years a Knowles Shaw Evangelistic Fund, a permanent fund for the promotion of evangelism among the churches of the state which it is hoped will grow to at least $10,000. The initiation of this enterprise came from the churches of Rush County, home county of this remarkable preacher and evangelist, the sixty-fifth anniversary of whose death falls on June 7 of this year.

For a number of years a Knowles Shaw Day has been held annually at the Big Flat Rock Christian Church where this pioneer preacher was converted and where he preached his first sermon. This historic church in 1935 appointed a committee, of which E. E. Hungerford was chairman, to collect funds and to make plans for a worthy memorial to Shaw. Four years later on Knowles Shaw Day there was unveiled at Big Flat Rock Church, as a memorial to the Rush County evangelist, a large bronze tablet imbedded in a field boulder of rainbow granite.

Knowles Shaw was in the 44th year of his eventful life when death came in a railroad wreck as he went from an evangelistic meeting in Dallas, Texas, to begin another at McKinney. Less than 20 years of that life had been given to the ministry. Yet in those twenty years he had brought 20,000 people into the church.

Most of Shaw's ministry was in the field of evangelism. He held three brief pastorates—at Jackson Boulevard Church, Chicago, at Edinburg, Indiana, and at Harrison, Ohio. Even during these pastorates much of his time was spent in evangelistic efforts with other churches. Typical was his report at a meeting of the Indiana Christian Missionary Association in 1865 to the effect that in the past year he had received 45 into the church at Edinburg and that 404 had been received elsewhere under his preaching. On the same day that this report was made, Knowles Shaw was elected corresponding secretary of the state association, a position he declined to accept.

Knowles Shaw was a singer and song writer as well as a preacher. He had remarkable power of interpretation as a singer. He was the publisher of five song books. He himself wrote and published 120 gospel songs, in most instances writing both the words and music.

Probably the best known of Shaw's songs was "Bringing In the Sheaves." Others were "The Bright and Morning Star," "The Half Has Never Yet Been Told," "Whiter Than Snow," "The Great White Throne," and "Jesus Loves Me."

J. H. Fillmore said of Shaw, "He seemed to have an intuition as to the emotional properties of musical sounds that enabled him to weave them together into beautiful and telling melodies."

A Knowles Shaw hymn which many consider one of his best is "We Believe." It is used much in England. The first stanza is as follows:

> We saw Thee not when Thou didst come
> To this poor world of sin and death;
> Nor yet beheld Thy cottage home
> In that despised Nazareth;
> But we believe Thy footsteps trod
> Its streets and plains, Thou Son of God.

Knowles Shaw and other preachers of his day belonged distinctly to the period of the expanding American frontier. In the light of present standards they lacked much. Few were known for their culture and breadth. But they possessed a sense of purpose, a grasp of the simplicities of the gospel message and a driving power needed by preacher and layman alike in these and in all times.

Some Next Steps in Latin America

By FORREST L. KNAPP*

Dr. Knapp

WHAT are some of the most important next steps in Latin America? It would not be possible for the Christian forces immediately to take *all* the desirable next steps. But as the churches of the United States and Canada are this year concentrating upon Latin America in their study of missions, they need to see *some* of the next steps which would be most significant. They and the mission boards and the Protestant forces in Latin American countries will be wise in applying their influence at the points from which it will radiate most widely and quickly.

Everyone in local work, whether he is preaching, or superintending a Sunday school, or leading a young people's society, or teaching in a mission day-school, needs a counselor to whom he can turn for help and someone to arrange opportunities for him to have fellowship with others engaged in similar work. This is true, however well prepared a person may be. The Christian tasks are so exacting that everyone needs the benefit of the experience and inspiration of others.

I think that after visiting most of the Latin American countries, I can see certain steps which would mean great advances, steps which would help to provide sources for personal counsel to local workers and more opportunities for fellowship among the workers. A few of them are suggested in this article.

Puerto Rico

Puerto Rico has an interdenominational Committee on Christian Education which undertakes to serve the students in the University and also the churches throughout the island. The one employed officer, Domingo Marrero, serves both as student pastor and as executive secretary for the Committee as it seeks to help the churches. Good work has been done by and on behalf of this Committee. But much more could be done if adequate resources were available.

In the first place, it is not now possible to serve all the Protestant students of Puerto Rico because time is not available. An appeal made a year ago for such comprehensive service in all the educational institutions has continued unanswered.

In the second place, think of the many local churches in the island which are not now able to get specialized help in each of the major aspects of Christian education. They can get more help than in many mission fields, but not enough. The Committee on Christian Education needs (1) at least one more staff member; (2) a larger budget for work with students, for travel, and for conferences and related services to the churches; and (3) at least part-time help from specialists in such fields as work with children. The persons available among the denominations are helping and will be organized for further help. But more should be done.

A significant next step in Puerto Rico would be to apply the pressure of more resources to the interdenominational Committee on Christian Education and thus reach out to increase the effectiveness of the local agencies of Christian education in practically every denomination.

Haiti

Haiti is often called the forgotten country. And yet the hunger of many of the Haitians for the gospel message is as much a proper demand upon our attention as in any other mission field. With the low educational level, many of the people being illiterate, there are special needs. A specialist in Christian education who knew the people and their language could help the missionaries and pastors in a notable way. Just to prepare some very simple Sunday school lessons would be a great service. Haiti got its lesson materials from France until the war. But even when it could get materials, there was nothing for the many people who speak Creole. Even a person to give part-time service throughout the country, holding institutes for teachers and others, bringing to each the best experience of all, would mean an advance. Such a person may not now be available, and so one may have to be found and trained. But that is not impossible when resources are provided.

Colombia and Venezuela

In Colombia and Venezuela there are several persons who are deeply interested in Christian education and who are being helpful in this field. But yet there are many workers who do not have specialists to whom they can readily turn for suggestions and counseling, nor do they have adequate opportunities for fellowship with others.

Travel is difficult between some centers, except by plane which is still too costly for all. It is of great importance that a way be found to provide at least one person to move about among all the groups in order, again, that the best knowledge and experience of all may be known to each. As new missionaries are entering these two countries just now, can at least one person be assigned for full-time field service in Christian education throughout the area?

Brazil

By now we have all been adequately impressed by the size and potentialities of Brazil. It has exciting possibilities, but those possibilities might be realized more rapidly than is now the case.

*Dr. Knapp is General Secretary of the World's Sunday School Association. He returned recently from a field trip which included most of the countries of Latin America. A pamphlet by Dr. Knapp on Christian education in Latin America can be secured by writing to the World's Sunday School Association, 156 Fifth Ave., New York, N. Y.

Christian Church, Asuncion, Paraguay, designed by A. F. Wickes

In each of the several centers which I visited, from elem to Porto Alegre, I found a need and a desire or more help and more fellowship. In one city a oman said she had just been asked to help, as a volun- er, with children's work for her denomination in her rea. But she knew not where to go for help to pass long in answer to requests which were already coming o her.

Brazil has a Confederation of Evangelical Churches nd a Council of Christian Education which have be- ome one organization. The secretary, Rodolfo Anders, s doing good work. But how can he edit all the lesson aterials and other Christian literature issued inter- enominationally and yet spend enough time traveling roughout the country to be of personal service and spiration? A full-time editor on his staff would be ne single step which could help all the Evangelical orces of the country.

And another highly desirable step is the addition of children's worker. One of the strong statements I eard was that few persons know how to teach children nd that they need help.

Ecuador, Peru and Bolivia

Ecuador, Peru and Bolivia all have large Indian opulations, and the Indians of Latin America have ng been neglected. Both the Indians and the others eed the Christian gospel.

In one of these countries I talked informally with a roup of missionaries and nationals about their work nd their needs. The discussion turned to a suggestion ade by a missionary in one of the other countries that here be provided a secretary for Christian education o serve all three countries. Such a person could give uch of his attention to work among the Indians. Members of the group quickly became deeply interested n the possibilities for help from such a person. I tried o make clear that I did not know any agency able and eady to provide the person at once, but that the first tep was to find out whether or not there was a desire or him. Before the meeting was over, a Sunday school uperintendent arose to ask, "On what date will this erson begin work?"

Here is a step which could aid in advancing all the vork in three countries.

Guatemala

In Guatemala there is the Evangelical Synod of Guatemala which includes the work of practically all the missions. Much progress has been made, but in comparison to possibilities, there has been only a beginning.

A very inspiring two days' conference was held in Guatemala City while I was there, and very specific proposals were worked out by a committee of the conference. One proposal was that the Synod appoint a committee on Christian Education to coordinate all the efforts at Christian education throughout the country. Another was that the Synod ask the World's Sunday School Association to help in providing a secretary for Christian education. If a secretary could be provided, he would be a response to a felt need. He could multiply himself many fold by working through the area units of the Synod. And, in this position, he could exert more influence for a Guatemala-wide advance than he could in any other position.

In Paraguay

One of the criticisms sometimes heard against Protestant work in Latin American countries is that they provide such unattractive places of worship. This criticism is made especially because the Latin Americans are familiar with the distinctive character of the Catholic churches in comparison with ordinary buildings. But there is certainly no room for criticism of the very worshipful chapel built by the Disciples of Christ in Asunción, Paraguay. As a place of worship it is a fitting supplement to the nearby buildings which house the effective Colegio Internacional, also under Disciples auspices.

But Paraguay has great unmet needs. There are too infrequent opportunities for association with workers from other countries. And, I think, an agricultural mission would be a significant supplement to the work of the day school, for it would serve a different constituency and would render a very different type of service.

I have not tried here to touch every country of Latin America. But perhaps I have referred to enough to reveal what seem to me to be some of the types of steps which would result in significant forward movement in the Protestant work. And those steps are all possible if taken through interdenominational cooperation.

A Disciple Chaplain Speaks

By CHAPLAIN THEODORE R. LEEN*

IT HAS been my privilege for the past year to serve as an Army Air Forces Chaplain in the Army of the United States, which I have regarded as one of the greatest privileges that a minister can have during his entire career. During this period of national crisis the church has a tremendous responsibility in providing for the religious and moral needs of the great mass of men who have been called from all parts of these United States, from almost every type of home, from almost every type of community.

For the most part these are young men who have felt the impact of the warmth of their community surroundings, and the cordiality and friendship of the areas in which they have matured. They have been near the fireside of the home; they have been nurtured by the church; they have enjoyed the rights and privileges of our 20th century educational systems. Now, isolated from those familiar surroundings, they are facing a new mode of existence. Their lives are far more scheduled than they were before. Their energies are now expressed within the bounds prescribed by military law and regulations. For the most part they have little to say about the grouping of men who surround them.

New Circumstances Faced

Friendships are always formed from any group of which one is a part; however, most of the associations in the Army are established because of membership in the squadron or group rather than by personal exercise of choice. Life is far more rugged. Those props on which the average young man has depended during the days of his growth and development have been swept aside. He faces circumstances and predicaments of which he has had no previous knowledge. At first he has a sense of bewilderment, which develops into a realization of adjustment. New friendships are formed; new insights develop; a far wider understanding of his fellow men is in the process of becoming a reality. During this period in his life as much as any time during his entire career as a soldier, he needs to know the relationship that exists between the man in uniform and the representative of his religious faith. The church cannot ignore the responsibility which it has of ministering and affording religious leadership to those who fill the ranks of our armed forces in this hour of tension and international confusion. It has been my observation that during the period of initial adjustment, the chaplain can afford counsel and guidance, assurance and a sense of certitude both in relation to his social environment and in relation to the source of divine life.

I have had men come to me dominated by a sense of frustration, without any insight regarding processes or techniques by which a satisfactory adjustment to their new environment could be effected. To whom were they to turn within the environs of a military encampment? Who would give them the assurance that they required to affirm a confidence in themselves and their ability to realize a constructive and satisfactory relationship with their new mode of life? The chaplain is the only man to whom they can go for counsel and guidance *directly*. He is the only officer to whom they can convey their feelings without reservation.

Responsibilities of a Chaplain

One who serves as a minister of the church within the environs of a military reservation is given the full responsibility of assisting the youth of our nation in conserving the cultural and spiritual heritage which they have come to know. It is his responsibility to convey in such a forceful manner the implications of the idealism which forms the body of our faith; it is his serious responsibility to make vivid the ideal and to offer assistance to the men who would constantly embrace that ideal in facing the circumstances with which they are surrounded realistically. The chaplain who serves the men of our nation in the armed forces during this period of national emergency is afforded a personal ministry, intensified by the exigencies and vicissitudes experienced by them far more than the pastoral ministry shared by those who serve in a civilian capacity. The heartaches, the deeply felt emotional life, the aspirations, and incomprehensible affections of these lads who not too many years ago shared the fireside of the home and enjoyed the play field of the school, are shared by the men who approached God in their behalf.

Sharing Experiences

I had one young man come into my office, deeply moved by emotion, though emotionally stable, who had experienced something in his life that was almost severe enough to cause him to lose faith in humanity. He shared with me a description of the experience through which he passed. I could see he was almost to the breaking point. The friendly hand of the chaplain on his shoulder in those dark hours and the voice that gave assurance and bespoke friendliness and a desire to help were the most vital steadying influence which was available to him.

A young cadet stepped back as though someone had delivered a blow to the vital regions of his body and uttered these words, "My God, she can't be dead. I just got a letter from her today." Word had just been carried over the wires of a near-by telegraph office that his little bride, who was but 22 years of age, had fallen dead from heart failure. Who was there to steady him, put an arm round about him, strengthen his faith, help him to hold on, but the chaplain? When he left home to enter the Service he had told his friends that if anything ever happened to her he wouldn't want to live. Now it had happened! The mature judgment and guidance, the sense of religious certitude possessed by one who was willing to sacrifice to serve, was there to give him a new hold on life.

*Former pastor and director of religious education at Alhambra and San Jose, Calif., and at Lewiston, Idaho. As a member of the Officers' Reserve Corps, Mr. Leen was called into active service in September, 1941.

The Committee on War Services has a plan for furnishing Disciples chaplains with field communion sets similar to the one above. Such sets, approved by the War and Navy Departments, can be secured at a cost of $57.50 each. It is suggested that churches or church groups may wish to contribute such an amount, designating, if it is desired, the chaplain to whom the set is to be presented. Some churches may wish to give sets to former pastors who are now chaplains. Others may wish to present sets to chaplains who are their "sons in the ministry." Such contributions may be sent to the Committee on War Services, 222 Downey Ave., Indianapolis, Indiana

Losing One's Grip

In the presence of a group of men who apparently had lost their sense of value or else had never shared that spiritual maturity which is the product of guidance and nurture on the part of the home church, a big six foot lad with blonde curly hair found himself losing control over his emotions. He found himself losing his grip on the basic morality which he had learned from his mother's lips, his father's admonitions and the moral leadership of the church. He got up from his cot and came over to the chapel, whose spire is a constant reminder that man can ever look up and find life in God. Kneeling prostrate at the altar of this army chapel, I heard him pray, "Oh, God, give me strength. I want to be a real man in the finest, highest sense." I was coming out of the study door, quietly, not wishing to disturb him; but he looked up and said, "Chaplain, can't I see you now?" And then he poured out his soul, telling me of a battle which was greater and harder to fight than outward physical combat. To whom would he appeal for moral direction and guidance, who could share with him his petition to the Creator of Life for high and noble purpose? A tight hand clasped, the guidance and reaffirmation of moral truth of men who bore the title Chaplain helped him to moral victory.

Sensing the Need for God

Quiet, thoughtful and inanimate he sat before me; his face revealed the struggle within. Then he said, "Chaplain, I have always figured I could get along without God, but now I have come to know that I can't know life without knowing him. Will you tell me about God?" We talked for about an hour and a half, and finally he said, "Will you lead me to know Christ?" We prayed a prayer of petition for forgiveness, for spiritual insight and for the effecting of a relationship with the God he longed to know. Then he said, "If I come back each day for the rest of this week while I am here will you teach me to pray, because I have never prayed before?" The church bears a responsibility to provide a man of God to teach men like him to know divine life and how to pray.

Instance after instance of various types of ministry could be related. For months the chaplains of the post to which I was assigned met a constant stream of men who entered the doors of the little chapel that the Chief of Chaplains William R. Arnold felt so vital to provide as sanctuary for the men of the armed forces in the midst of the rigors of military life. The problems which this cross section of American youth face are more numerous than those confronting this same average group in civilian life, due principally to the change in environment, mode of living, disciplinary procedures, and numerous other factors provoked by the forces and factors that are concomitant with the military. To clarify the thinking of the individual as he faces these problems; to guide him toward an intelligent conclusion; to make available resources which are beyond the scope of his personal knowledge; to invoke the direction and blessing of that Eternal Wisdom upon whom we are continually dependent, is the privilege of God's man who bears the title "Chaplain."

Here Is the Future Leadership

Those now in the armed forces of the United States are the men to whom our grandchildren will look for leadership in all there is of life. The impact of the life of the church through the only legally and ecclesiastically provided ministry must determine the degree of conservation of the religious ideals and moral stability which is sustained by the mass of youth who in this hour defend our nation.

Not only is the future of the world to be determined by the attitudes and aspirations of those who survive this conflict, but more hallowed and more sacred will be the memory of those who do not survive this world conflagration, but who have entered into eternal participation in the realm of God because they found faith in the message which came from the lips of the church's sole representative among the men who bear arms, the chaplain.

More significant than ever before in the history of Christian civilization has the prayer of our Master been more closely answered, when he prayed "That they all may be one," than in these hours of close fellowship that exists among the bearers of religious truth, our chaplains, who lead kindly light in the presence of encircling gloom, who shall lead the men of our armed forces into the knowledge of eternal day and everlasting fellowship in the realm of God.

That the Church May Speak

By GEORGE WALKER BUCKNER, JR.*

A TRAGIC source of weakness and danger, common to all of life, is that found in individuals or associated groups of individuals incapable of expressing to others their own deeper hopes, purposes, fears, concerns and insights. The apparent conflict between the interests of different races and economic groups is frequently due to an inability to break through barriers of misunderstanding with words that are clear and self-revealing. The same problem appears in many international disputes. Race remains aloof from race, economic groups are suspicious of those they regard as their antagonists, and nation contends with nation, not so much because of inherent and irreconcilable differences as by reason of their failure to express to one another in understandable terms that which would reveal their own character and purposes. All such participants in the life of the world have something to give to the world, some contribution to make to the solution of humanity's problems. It is a tragedy for themselves and for the world when they are unable to speak.

Need for the Church to Speak

Of all groups which have something to say that the world needs to have said, there is none like the church. This was never more apparent than in the light of the resurgence of materialistic and selfish forces which has marked the past two decades. The widespread disregard for the rights of the individual, the deification of the state, the increase of racial pride, antagonism and persecution, the growth of cynicism and the common trust in force—these and other characteristics of the times have been in direct contradiction to the essential message and purposes of the Christian religion. They are also in contradiction to the basic hopes of humanity. Around the world there are today 650,000,000 enrolled members of the Christian church capable of bearing witness to vital truth for which the world has immediate need—if only the church could speak. And why could not the church speak with effective power? A primary reason lies in the fact that these 650,000,000 adherents of the Christian faith are not united in one active fellowship, but are divided into numerous denominational groups which have been all too largely intent upon pursuing their own accustomed and diverse ways. There has been no lack of prophetic voices among them. As denominational groups, and on occasion in cooperation, they have spoken—often with courage and with Christian insight—but not with one voice. "The world," as Bishop Brent once said, "is too strong for a divided church." The church must speak with one voice.

However deep our humiliation at the failure of the church to act as a single, coherent spokesman on behalf of essential truth in a time of world crisis, it would be unfortunate to belittle the role of the church in the life of the world. It would be equally unfortunate to ignore the degree of progress made in recent years in the effort to build a unity which will enable the church to speak. In a preceding discussion on The Church and Its Own Unity, the claim was made that division is in growing disrepute, that there is a new atmosphere, favorable to Christian unity and that remarkable achievement is being made in uniting various church bodies. It was further affirmed that there is among Christians throughout the world an acceptance of the conviction that, deeper and more characteristic than their divisions, they possess an essential unity of faith centered in their allegiance to Jesus Christ. That affirmation holds. It stands for the unity that already exists and to which earnest churchmen are with increasing success seeking to give expression.

Growth of Christian Cooperation

Within the recollection of the present generation there has been not only a marked growth in the spirit of unity among Christians, but also a steady manifestation of that spirit in various forms of cooperative Christian enterprise. Recognizing that there still exist serious historical differences which separate them into denominational groupings, the more sensitive of Christians have increasingly deplored their divergencies, renounced denominational isolation and sought to express their oneness in discovering new ways of working together.

Organizationally, the result of this trend has been the forming of a large number and many varieties of cooperative bodies. Some of these have temporary, while others have outlived many changes. Some have arisen out of a desire to work together in specific fields of service.

Still other agencies of Christian cooperation are regional in their nature; and among these there is an increasing trend toward the development of a broad program, inclusive of all the interests of the church. Thus local councils of churches, which may have originated in ministerial unions or Sunday school associations, are in most instances now set up to include all of the activities which churches in a particular community are likely to carry on together. County and township councils follow similar patterns. The same trend toward unification is apparent in the organization of state councils of churches. Such cooperation in a given area does not constitute either church union or the ultimate in Christian unity. It does, however, both afford a means of expressing in the community and in the state or area the unity which already exists and provide a channel through which to work for the unity that is to be. There is a widespread conviction that no church has a moral right to pursue its work in its community or area without regard for the program of other churches. To do so is to deny the spirit of Christ and stifle the witnessing voice of the church.

*This is one of a series of articles by the editor on the general theme, "Concerns of a World Church." Book rights and the right to reprint are reserved by the author.

Federal Council of Churches

On the national level the most comprehensive interdenominational agency in the United States is the Federal Council of Churches of Christ in America. Organized in Philadelphia in 1908, the Federal Council is related directly to the various national church bodies, such as synods, assemblies, conferences and conventions. These elect members of the Council, which meets biennially, and of its executive committee. The Federal Council is not a creedal body and it cannot legislate for the churches. Through its departments and commissions it works in the field of evangelism, race relations, social action, international good will, comity, Christian unity, and in many other areas in which the church is interested and in which the denominational approach is inadequate. It voices the conscience of American Protestantism. On moral issues it has frequently exercised great influence on public opinion and upon government action. It has consistently acted with care, recognizing that it is effective only insofar as it actually represents the main body of Christian conviction. More than any other organization in America, the Federal Council exists that the church may speak.

Possible Merger of National Bodies

Just as on the local and state levels of Christian cooperation the present trend is toward unification, so on the national level various agencies are looking with favor upon a possible merging of their activities. The Federal Council is one of seven agencies now contemplating the forming of an inclusive body which may be called the North American Council of Churches. The other agencies are: The Foreign Missions Conference of North America, The Home Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement, The United Council of Church Women, and The United Stewardship Council. Many problems must be worked out before such an organization can come into being. Whatever is done, every effort should be made to continue in any new and inclusive council all the vital interests and functions of the present bodies.

World Council of Churches

By far the most promising recent development in the field of Christian unity on an international scale is the organization of the World Council of Churches. Even though, due to the intervention of war, not all of the technical steps necessary for the formation of this body have been taken at the present writing, there is in reality, even now, a vital and functioning World Council of Churches. Its headquarters are at Geneva, Switzerland; its chairman is Dr. William Temple, Archbishop of Canterbury; and its general secretary is that stalwart young Dutchman, Dr. W. A. Visser 't Hooft. On its staff are men of several nations. Through long months of wartime it has kept in close communication with Christians in every land. Its office is the center of many important activities of the Church Universal. It is starting off with an annual budget of $50,000, of which $25,000 is asked from the 25 member churches in the United States.

The World Council did not spring up over night. It is an outgrowth of a long period of prophetic pioneering in Christian unity of which the constitution-forming meeting in Utrecht in May, 1938, was the culmination. Back of Utrecht were the blazers of trails in Christian cooperation—Söderblom, Ainslie, Brent, Deissmann, Mott. These were the prophets and statesmen of the movements of world Christianity which, in the first third of the present century, grew out of the need for thinking and planning together in foreign missions, in Faith and Order, in Life and Work.

Several Years of Study

The primary step for the coordination of the several unity movements was taken in 1935 in the appointing of the "Committee of Thirty-five" to bring recommendations to the Oxford and Edinburgh Conferences in 1937. Dr. Temple, then Archbishop of York, was chairman of the committee. Its recommendation for the forming of a World Council of Churches was debated at both of the 1937 conferences and was approved. Each conference then appointed seven members to the famous "Committee of Fourteen" which, nearly a year later, brought to Utrecht a document adopted as the "Constitution of the Proposed World Council of Churches." Submitted to the various church bodies, this was ratified much more quickly than had been anticipated. Without waiting for the completion of this process, the World Council began functioning as "in process of formation."

Basis of Fellowship

The basis of fellowship in the World Council is simple—"churches which accept our Lord Jesus Christ as God and Savior." All churches agreeing on this basis are eligible.

The World Council has no legislative authority. Its authority is simply "the weight it carries with the churches by its own wisdom." It can call regional or world conferences on specific subjects and may act for the churches as they request.

The organization of the Council centers in an Assembly of not more than 450, meeting ordinarily every 5 years, and in a Central Committee of not more than 90 members, meeting normally once a year. Much of the work will be carried on through commissions which will report annually.

Advantages of a World Council

The advantages of an organization such as the World Council are apparent. The various cooperative movements established are brought together and given permanence. In it, when fully established, we shall have, for the first time in history, a Christian church reaching to the far corners of the earth and bound together at the center for fellowship, for counsel and for Christian witness.

From the office of the Council in Geneva in 1942 there came this word: "We do not know whether there will be a Europe tomorrow; but we do know there will be a church of Christ in Europe tomorrow."

Yes, there will be a church tomorrow. It will be a world church. It will be able to speak; for it will be united. And the world will not be too strong for a united church.

The Negro in the American Democracy

By A. PHILIP RANDOLPH

EDITORIAL NOTE: This article is from an address before a joint session of Protestant cooperative agencies in Cleveland, Ohio, on December 8, 1942. Mr. Randolph is International President of the Brotherhood of Sleeping Car Porters. He is one of the most influential leaders of American Negroes. The American public and the people of the churches, in particular, have need for an understanding of the thinking of such leaders with respect to the place of the Negro in the present and future of American democracy. Mr. Randolph has made here a distinct contribution toward such an understanding. A discussion of the implications of this issue for the life of America and of the world is found on the editorial pages of this issue.

THE problem of the Negro is a problem of discrimination, segregation and jim-crow in the economic, political and social life of America. It has its roots in world movement; namely, the slave trade of the 17th and 18th centuries, and the exploitation of slave labor in the production of sugar, rice, tobacco and cotton in the new world.

The Civil War—America's Second or Bourgeois Revolution—was uncompleted, and hence, unlike the bourgeois revolution of 19th century Europe, failed to transform the black slaves into free workers and independent peasant proprietors. Vestiges and remnants of a pre-capitalist era hedge in, circumscribe and encumber the freed-men, giving them the status of second class citizens.

When the industrial and financial capitalist economy gained ascendency over the agrarian-feudal-slave pattern of production, following the triumph of the Union army over the Confederate forces, the orderly and progressive march of the bourgeois revolution was halted and the attention of the American national community was turned from the social idealism of consummating the liberation of the former slave to the matter-of-fact, Yankee business of consolidating the Union as a political agency to subserve the interest of an incipient and nascent monopoly capitalism.

Verily, the Civil War, or the main American social revolution, fell short of conformity to the typical Eighteenth Century revolutionary liberal political scheme of change. Although it broke down the framework and economic power and mastery of the old slave regime, the former slave masters remained as the personnel managers or *padrones* of the absentee northern and eastern investment bankers and business entrepreneurs, and proceeded with vengeance, hatred, and greed for economic gain, political advantage and social prestige and security, to devise engines of persecution, deception and oppression to deprive the freed-men of their newly found liberties. We, therefore, witnessed the rise of peonage or a form of involuntary servitude, the company store or the turpentine still, the lumber camp and the cotton plantations, vagrancy laws, convict labor, grandfather clauses, white primaries, poll taxes, lynching-mob law and Ku Kluxism, racial discrimination segregation and jim-crow, bi-racial public and private schools and churches—all constituting a well-defined system for freezing the Negro in the status of inferior economic, occupational and civil citizenship.

Having practically re-enslaved the Negro freed-man through forms of political and economic disfranchisement, the Old South sought a moral and ideological justification for its act. Hence the Tillmans, Cole Bleases, Vardmans, Thomas Dixons, Bilbos, and Eugene Talmadges of today preach the doctrine of Negro inferiority of Negro domination and white supremacy to make American public opinion subscribe to the process of dehumanization of the Negro. The violent and ceaseless struggle of the white South to keep the Negro down has caused the South to become the nation's Number One Problem, and virtually an arid desert wherein hot winds of hate and mob violence hold sway at the expense of culture and art, philosophy and science, and the higher reaches of religious idealism. As Booker T. Washington, the founder of Tuskegee, declared in one of his epigrammatical statements: "In order to keep a fellow neighbor in the ditch, you must remain in the ditch with him."

Flagrant instances of this anti-social behavior and unchristian practice may be seen in the position the Negro found himself when the present war began. When he went to defense industries for jobs, he was either flatly told that he was not wanted or given "the run-around." Defense training courses were closed to him; government departments discriminated against him as private industry; trade unions refused Negroes membership; the armed forces, including the Army, Navy, Merchant Marine, and Coast Guard, while giving first class status to our foreign brothers such as Filipinos and Chinese, put Negroes into segregated and jim-crow divisions. The Navy, although making some concessions to the clamor of the Negro people for consideration, still refuses to make Negroes commissioned officers. The Red Cross relents and accepts Negro blood, but jim-crows it, and Negro women although accepted in the WAACs are trained and maintained as segregated units. Doctors of color can

practice only on soldiers of color. The great mass of Negroes recruited for the army are placed in labor battalions; a jim-crow school for Negro air pilots is set up at Tuskegee and the policy of segregation is so sharply fixed in the Army that Negro and white soldiers hardly realize that they are fighting for the same things; and hence, instead of waiting for combat on the foreign fronts, they go to war with each other on the home front. Negro soldiers are mobbed, shot and killed in Fort Dix, New Jersey; Fort Bragg, North Carolina; Alexandria, Louisiana; Little Rock, Arkansas; and various other sections of the country.

The government sends its Negro expeditionary forces to England with its jim-crow pattern. A leaflet is prepared by the War Department and given to white soldiers sent to England informing them what not to do or say lest they insult their white English comrades, but white officers in the South freely insult Negro soldiers by calling them "niggers" and nothing is done about it.

Because of this outrageous violation of democratic practice and principle and the failure of Negroes to secure jobs in the defense industries, Negro leaders planned a march on Washington July 1, 1941, in protest of this condition. The March on Washington Movement was supported by the Negro churches of various denominations as well as the Negro workers and professional groups. It demanded an executive order to put a stop to discrimination in defense industries and the government. Because the executive order was granted, the march on Washington was called off but not abandoned.

Under the Executive Order 8802, issued by President Roosevelt June 25, 1941, there was established a Committee on Fair Employment Practice. The Committee is handicapped, however, because of two things. It is submerged as a result of an order issued by the President a few months ago placing it in the War Manpower Commission, no longer independent with sole responsibility in the President, as it was in the beginning. In addition, the Fair Employment Practice Committee has never received adequate funds to provide proper personnel and machinery for policing the Executive Order.

But the question may be raised as to the advisability of the Negroes fighting at this time for their democratic rights, in view of the war. It is my position, and the general feeling of practically all the Negro leaders throughout the nation, that the Negro must fight against discriminations wherever they appear at this time and insist upon the status of a first class citizen. We believe that the fight for democracy on the home front is a part of the fight for democracy on the foreign front. It is our position that it is not enough for the United Nations to win a military victory alone for it is possible for the armed forces of the United Nations to prevail and the Anglo-American Empire Systems to remain with their old policies and practices of imperialistic oppression and exploitation of the darker races. We stand for all-out support for the war by the Negro. This he is giving with his life, blood and treasure. We also stand for a fight not only against Hitler in Europe but Hitlerism in Washington, D. C., the South and Cleveland. The strength of the underpinnings of democracy will make for a stronger national unity in America which will give force and power to our armed forces. Racial discrimination is not only sabotage of the struggle of the United Nations but it is treason to democracy. When we discriminate against Negroes here at home in defense jobs, we discriminate against soldiers and sailors upon the far-flung battlefields of the world and the seven seas. When we deny the Negro the opportunity to build ships, tanks, guns and airplanes, we may be withholding some instruments of war from the armed forces or prevent them from reaching our boys in time.

What can the church do to make racial relations better, more constructive and creative?

I suggest the following:

1. The white church could set aside a week in which sermons could be preached and religious meetings held for the specific purpose of impressing the membership with the necessity of translating the principle of Jesus Christ into reality by the employers and workers who are members of the church observing the President's Executive Order 8802 and giving Negroes the right to work according to their training and skills and also the opportunity to become members of trade unions.

2. Print in the church bulletins the Executive Order with a description of the effect of race prejudice on national unity and the production of munitions for the armed forces and how it plays into the hands of the Axis powers.

3. Demand the abolition of the segregation of Negro blood by the Red Cross, a humanitarian institution, since there are no scientific grounds to indicate any difference in the blood plasma.

4. Demand the abolition of discrimination in the armed forces of all forms.

5. Call for the abolition of discrimination in the government; for the government sets the cue for discrimination in private industry. The federal government has also been the means of carrying throughout the country the pattern of racial discrimination and jim-crow, thereby making of democracy a mockery and a fraud in America.

6. The church should cleanse its own temples of the sin of race discrimination, segregation and jim-crow and thereby, make itself truly a "House of God" to minister to the souls and spirits of man, not the white man, the yellow man, the brown man, the black man or the red man, but man.

7. Form a church committee for the purpose of supporting the Anti-Poll Tax bill which will be presented in Congress when it reopens and fight for the abolition of the white primaries that obtain in eleven states, and thereby help give the Negro people the right to exercise their constitutional suffrage.

8. Call for membership for the Negro people on the peace commission of the United States which will help to make the peace of the world.

The Negro today constitutes the supreme test of American democracy. There is need today for the church to raise the banner for the brotherhood of man and the application of Christian principles without regard to race, color, or national origin. If this war does not achieve racial, economic, political and social equality for the Negro and all of the darker races, it will have been fought in vain and will be only a prelude to a more terrible war between the colored and white races of the world.

Citations from Who's Who

Since 1938, *Who's Who in America* has been awarding annual citations in recognition of two memorial gifts to American educational institutions. Principal conditions of one award are that the gift be in money or securities and that it "represent a greater proportion of the total plant value and endowment of the institution benefited than any other corresponding gift brought to the attention of the Board of Editors." The other citation stipulates that the gift shall not involve securities or money, that it be a memorial, and that, "in the opinion of the Board of Editors, it shall represent the most outstanding gift of its type coming to their attention." The 1940-41 citation was awarded to James E. MacMurray for his gift of $2,500,000 to MacMurray College for Women in Jacksonville, Illinois. The nonmonetary citation was awarded to Mr. and Mrs. Paul Mellon of Pittsburgh, Pennsylvania, who, as a memorial to Andrew Mellon, gave the Mellon home and grounds to the adjoining Pennsylvania College for Women.

Through their gifts to our colleges and universities, hundreds of Christian men and women have multiplied their influence and work.

Missions Amid World Upheaval

A Report of the Annual Meeting of the Foreign Missions Conference of North America

APPARENTLY we have come to the end of liberal individualism, *laissez-faire* democracy, and power economics which were once thought to be the elements of world order,'' said Dr. Ralph E. Diffendorfer, secretary of the Board of Missions and Church Extension of the Methodist Church, in making the keynote speech, opening the forty-ninth annual meeting of the Foreign Missions Conference of North America, in Cleveland, Ohio, December 7 to 10.

Dr. Diffendorfer declared it is essential that mission leaders know of these changes in the social, political, and economic orders of the world since the Christian church must adapt its techniques to ''whatever order exists in the world which it confronts.'' He continued:

Christianity's Greatest Opportunity

''We are challenged with the necessity of reality in our Christian experience, of genuineness in our Christian fellowship, of a new emphasis upon spiritual foundations and the necessity of making democracy work. These at least are required if a new house—God's house—is to be built upon the wreck of the present so-called civilization. This is why we say that we are on the eve of the greatest opportunity for the expansion of Christianity that we have ever known. To think of Christianity in the post-war world in any other terms than global strategy would simply be foolish and futile. It is encouraging that, by and large, the leaders of the world mission of the church realize this. Word comes to us from every land of conferences, of research and resultant findings, of books and pamphlets, of addresses and lectures, of attempts to create and organize public opinion in order that the church might expand its thinking, its outlook, and its activities until it becomes a vital force in the remaking of the world.

''Another encouraging fact is that the governments of the United Nations are already planning for the post-war world. For our own United States of America we observe already the beginnings of the training of officers and men in the armed forces for possible new duties overseas, both during and after the war. It is something new in American life to have large numbers of the younger college and business men study the language, culture, history, and literature of Japan, China, India, the South Seas, Africa, and Latin America. This educational process does not fit in very well with our isolationist tendencies. . . .

Need for Statement of Aims

''The efforts of government and of private agencies to bring America into a better world focus confront us with a desperate risk. Already there are signs about us of proposals for a coming American Century, of replacing one empire for another, with the financial, commercial and cultural center in Washington. This tendency must be squarely met by insisting on an official statement of war aims and of the kind of a post-war world which we envisage, and for which we are asking our boys throughout the nation to fight and to give their lives.

''In the future immediately ahead of us, there looms before us the relation of the church and its world mission to the problems growing out of the war and of the days of reconstruction and rehabilitation at the close of the war. On the basis of a United Nations' victory we see a new set of problems facing us especially in all the war zone lands. The destruction of property and life, the dislocation of populations, the destroying of cities and villages, the uprooting of the countryside have been so vast and so extensive in many lands and may yet be even more widespread as to make it necessary for the Christian forces to adapt activities in order to meet whatever needs are immediate when peace is restored. Without doubt, the missionaries will have an enormous responsibility as well as opportunity when this day comes. The very fact that they know the languages, can find their way around, are acquainted with the people and have their confidence, can be trusted with administration to a far greater degree than others more quickly recruited and trained, shows what they will face when they return to their fields. The problems of post-war reconstruction are already assuming such vast proportions that it is now clear that they will be met only by government agencies on an international scale. The churches will have to find ways of fitting into this picture so that the largest possible service can be rendered, being willing at all times to adapt ourselves, to change the forms of our service, and to undertake whatever new duties the day may bring to us.''

Following Dr. Diffendorfer's speech, the Conference considered ''The Meaning of the World Revolution for the Christian Movement'' as it affected various mission fields or groups.

Through its Committee on International Relations, Dr. Luman J. Shafer, chairman, the Conference sent a message to its constituency in the United States and Canada, saying in part:

''There is emerging today a revolutionary demand for full human rights to all people. In a large measure, this is a product of the world Christian mission. We shall continue to work for better understanding between races. This is an essential part of our mission. The coming decade must be a period in the world's history when the common life of all shall be brought nearer to justice and equality.

''We pledge ourselves to uphold the rights and privileges of all peoples without discrimination of race and color in the face of economic and political exploitation. We dedicate ourselves to unceasing vigilance in interpreting before the public and before councils of state their basic needs, problems and cultures.

''We are deeply concerned by the rising crescendo of hatred and vindictiveness in our land toward the Japanese people, and believe that it endangers gravely the prospects of interracial understanding in the post-war world. *(Continued on next page.)*

The Churches Need Evangelism

By AUSTIN J. HOLLINGSWORTH*

THERE is a demand for an educational type of evangelism that gives an intelligent delineation of our Christian faith. People want to know what to believe. Doctrinal preaching that covers the great fundamental factors of our faith is welcome diet. I have noticed a recent interest in sermons that answer the "whys" of religion.

Such words as "atonement" have been used by the ministry; but the average American audience has little conception of the term. A goose-step age lets inquiry as to what religious phrases mean slip by with inattention. A Sunday morning service given to answering questions which people are either too polite or too ignorant to ask, but the simple answers to which seem primer-like to the preacher, is a most revealing service. Such words as "grace," "repentance," and even "forgiveness" are Bible-centered truths for which the average audience has no true appreciation.

Some time ago the writer was asked to hold a short meeting. The period was too limited in which to follow previously prepared evangelistic sermons. Throwing away his notes he stood up each night and tried to tell in simple language what such great words as "God," "Christ," "Church," "Savior," "Redemption" and "Sinner" meant in the light of modern human experience. The results were most satisfying. Audiences grew and folk said, "You are answering questions in our minds which we have thought but never dared ask lest they sound too simple."

The tempo of our age will not stand for the old-fashioned revival. We have neither the method nor the once demonstrated power to make meetings cumulative. But basic in the hearts of people are some of the hungers that such meetings once satisfied. Begin with the educational approach and as mental satisfactions are reached many will warm to an emotional content. The gospel is still the "good news."

*Pastor Christian Church, Minden, Nebraska.

Evangelism at its best is a call to stewardship. The New Testament evangelists were commissioned to set churches in order. This included a dedication of self, substance and service. Churches, which with untouched sources of wealth and man power, feel impoverished, constitute one of the major problems of American Protestantism. Some time back Ivan Lee Holt wrote a book, *The Search for a New Strategy in Protestantism.* Our brotherhood needs to make a search for those who can give a reason for the faith both in "our plea" and our total purpose as an integral part of American Christianity. Our rebirth must begin with the book membership of our congregations. Until a sense of consecration in self, substance and service takes place within the local congregation there can be no true witnessing for Christ.

Partially surrendered selves now throttle the church. Souls that have lost the thrill of their first decisions need to be taught the great realities. Then they can give their witness to a radio-trained audience whose quiz-mindedness has a lot of questions to ask about the church and its purpose. Hearts are still hungry for a story. People want the thrill of conviction. There are minds that listen for answers to questions which they feel but never ask. There are souls who have problems that no psychiatry but that of Christ can solve.

Let us make our evangelism realistic through a preferred, promised group in each church who will sign up a covenant of dedication, not only for specified periods of faithful, prayerful nightly attendance during times of gospel preaching, led by a local pastor or an outside evangelist, but for continuous personal evangelism. "We seek not yours but you" said Paul. This sense of stewardship gave reality to that old saint who prayed, "Lord, send a revival and let it begin in me!" The crass materialism of this hour will yield only to a stewardship-centered evangelism.

Missions Amid World Upheaval

(*Continued from page* 22.)

"We stand squarely against any post-war planning which looks toward a dominant control of the world's affairs by white peoples. We believe that the only ultimate hope for enduring peace lies in equal sharing of responsibility and privileges by all races alike. Conversely, we believe that inequality practiced among the races will but lead to more terrible wars.

"We resolve to keep the Christian fellowship unbroken. It is a primary duty of the world mission to make clear the ecumenical character of Christianity to the peoples of all lands, and especially of lands where there exists strong suspicion that Christian missions constitute a forerunner of Western imperialism. . . . .

"We call upon the churches to make more resolute and realistic their study of a just and durable peace, and to prepare now for the sacrifices necessary to achieve it. The fact that we are today parts of a warring secular culture should never blind us to our missionary responsibility for the removal of the roots and causes of war.

"We must enlarge our ministry to the constantly increasing needs of starving and homeless populations. Our aid to China is significant, but still inadequate. The precedent established by the sending of supplies to Greece should be followed vigorously by relief to other parts of suffering Europe."

The Conference voted approval of a plan to organize, in collaboration with the Federal Council of Churches, a new committee on reconstruction and relief that will serve American churches in their work of administering relief in Europe and Asia. Dr. Robert M. Hopkins will serve on this committee.

Dr. A. L. Warnshuis, retiring as secretary of the International Missionary Council, was elected chairman of the Conference for 1943. Since 1943 will be the jubilee year of the founding of the Conference, two of the founders—Dr. John R. Mott and Dr. Robert E. Speer—were elected honorary co-chairmen for the year of celebration. Dr. Emory Ross was re-elected general secretary; Dr. A. W. Wasson, of New York, first vice-chairman; Dr. J. H. Arnup, of Toronto, second vice-chairman.

Disciples delegates attending the Foreign Missions Conference were Dr. Robert M. Hopkins, Dr. C. M. Yocum, Dr. M. Searle Bates, E. K. Higdon, Mrs. Mae Yoho Ward and Miss Margaret Lawrence.

Social Trends

By JAMES A. CRAIN*

FEBRUARY 14 is Race Relations Sunday. Following the tradition of the past 20 years, the department of race relations of the Federal Council of the Churches of Christ in America has prepared a Race Relations Message and a program of worship for the total church, together with suggested programs of worship for each department of the church school and for women's groups. There has also been prepared a comprehensive leaflet of information on interracial problems for the use of speakers. This material is in packet form which can be had at 6 cents a packet, or $4 a 100 from the Federal Council offices, 297 Fourth Avenue, New York. Individual leaflets can be had at $1 a 100.

Perhaps never in the history of the United States have relations between the races been more strained or potentially more dangerous than at present. And never has there been more reason than now why the Christian church in America should give serious attention to the problem, not only in its national aspects, but in its community and congregational aspects. If white Christians, who are in the majority and who enjoy privileges and rights that are denied to minority groups, fail to grasp the significance of the racial unrest in this country and in the world, they may have to pay for it later in blood and tears.

The reasons for this dangerous tension are many. One is that the Negro minority in the United States, among whom this tension and unrest is most pronounced, has reached a degree of intellectual, spiritual, and political maturity that makes them unwilling to remain longer in the position of inferior, second-class citizens. The attitude of the dominant majority, at its best, has been that Negroes are under tutelage. At its worst it has been an attitude of domineering suppression.

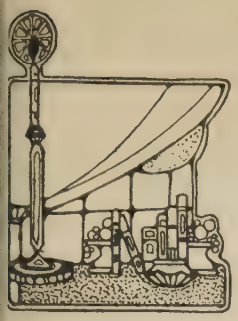
The list of living Negroes who have attained eminence in their respective fields is so formidable as to refute any imputation of lack of character or capacity on the part of the group. In the family it frequently happens that the growing child is compelled to stage a revolt in order to secure recognition of the fact that he is becoming a person in his own right and is entitled to the rights which approaching adulthood confers. God grant that we shall not be so blind in our relations with a developing people!

A second cause of tension grows out of the expanding concept of democracy. Whether our Revolutionary forefathers knew it or not, they set forth doctrines in the Declaration of Independence and the Bill of Rights that have given hope to every depressed people on earth. If all men are born equal and endowed by their Creator with inalienable rights, then all men have not only the right but the obligation to struggle until they attain these goals. And for any people to proclaim such a doctrine while denying its application to minority groups within their own social order is to repudiate its very essence. Dr. Robert W. Searle, author of *City Shadows*, speaking before the Presbyterian General Assembly in September, 1942, said, "If we apply the doctrine of the master race to the minorities in our own country, then our difference from Adolph Hitler is only in degree and in time." The problem is as simple as this: If democracy in America is to be anything more than a slogan, a catch-word, a false front behind which the dominant majority defends privileges which they are unwilling to share, then we must get rid of laws and social practices which deny to several million human beings equal political rights, equal justice before the law, equal opportunity for jobs and a livelihood, equal education, and equal rights as human beings. These are not the frills but the *musts* of democracy. And minorities all over the world will eye us with suspicion until we demonstrate that we are willing to make democracy work for all.

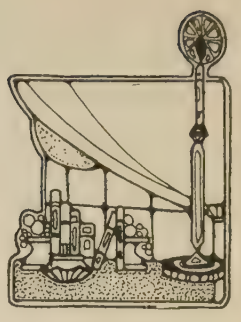
The tension grows because there is developing a determined Negro leadership with courage to force the issue. The address of A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, delivered before the annual meeting of the Federal Council in Cleveland in December and reproduced in part in this issue, breathes the spirit of that new leadership. Whether we know it or not, the days of the obsequious "uncle," bowing and scraping, and the "mammy," often the imperious but kindly tyrant of the kitchen, are gone forever. That some of this new leadership is unwise, provocative, inflammatory, can be granted. Dr. Warren Brown, himself a Negro, director of race relations for the Council of Democracy, has stated that case in an article in the *Saturday Review of Literature:* reproduced in condensed form in the January *Reader's Digest* better than any white person can do it. Whether this leadership is wise or unwise, provocative or conciliatory, is not the question. It is effective. And it is effective because it can point to undeniable injustices which we have thus far been unwilling to remedy.

The tragic part of this situation is that the Negro is losing faith not only in white democracy but also in white Christianity. Philip Randolph's charge that the white church of America has miserably failed as a champion of the principles of Christ would be supported strongly by thousands of Negroes. Many of them, likewise, would be unsatisfied with the eight demands he makes upon the church. Once in our history we let the racial issue drift until it involved us in a terrible fratricidal war. We must, and we shall, be more sensible, more democratic, more Christian in this situation.

*Dr. Crain is executive secretary of the department of social welfare and the rural work of The United Christian Missionary Society.



Book Chat



Forbes—Heller—Booth—Horton—Armstrong

By C. E. Lemmon

IT WOULD be dificult to imagine more interesting reading than *Paul Revere and the World He Lived In* by Esther Forbes, or *Lee's Lieutenants* by Douglas Southall Freeman. They are large books beautifully written and reflect the problems of wartimes. While war is always a time of brutality and ethical degradation, one is impressed in reading these books as to how much more brutal and ethically devastating the present war is than preceding wars have been. Esther Forbes is constantly reminding us in her text of the fact that there was a certain gentlemanly code observed throughout the Revolutionary War period between the Colonists and the English which is not even pretended by present adversaries. There is a passage in *Lee's Lieutenants* which indicates the hesitancy of the Confederates to use booby traps and land mines because of their brutality. One delightful chapter in Freeman's fine work concerns "Stonewall" Jackson who was almost fanatically religious and yet at the same time a ruthless fighter. The chapter is called "Deacon Jackson and General Jackson at Odds," showing Jackson's apologetic for beginning a battle on the "Sabbath." In his private devotions or testifying at a prayer meeting, Jackson would quote from the Sermon on the Mount, but when exulting over a bloody victory he would use the words of Joshua in the Old Testament.

BERNARD HELLER gives a brief summary of the long course of Jewish theology in a timely work called *The Odyssey of Faith.* It is timely because the plight of the Jews is the most tragic element of our tragic world. As the Jews would move into a new situation or be pressed by a new culture, their faith would be modified by the contact. These new cultures would make their deposit in Jewish thought, but all the while there would be the orthodox element within the Jewish community which would resist the impact and stand for the purity of Jewish belief. There were these successive tensions created by the impact upon the Jews of Canaan, Babylon, Syria, Rome, Greece, the Christian church, and modern secularism. It has been in this constant tension of life that Judaism has developed its faith.

IN A BULKY book called *New Testament Studies,* Edwin Prince Booth has edited eleven essays by New Testament scholars (mostly Methodist) with special reference to the meaning and worth of the life of Jesus in the light of developing scholarship. It would be difficult to review this ample and varied volume. We presume that it will be widely used by the Methodist Church as a refresher course in modern New Testament criticism. It will suffice to bring up to date the preacher whose seminary is twenty or more years back of him. It brings out the impact of such movements as "form criticism" and the possible Aramaic origins of the Gospels. It is good work for the average parson.

WALTER MARSHALL HORTON is not the only present-day writer to express his dissatisfaction with the lack of a "christology" in liberal thought. He has made an emphatic statement of this dissatisfaction in his recent work, *Our Eternal Contemporary,* in which he sets out to restate the significance of Christ for our day. While this work has many merits, not the least of which is the verve and clarity with which this writer always states his position, we do not think it one of his best. In the first place, liberalism should not accept the burden of blame which he places upon it. He intimates that the lack of emphasis on Christ in modern liberalism has made it possible for people to deify political Fuehrers such as Hitler and Mussolini. This credits liberalism with far more influence than it has ever had either in Germany or in the United States. In the second place, we think it is unfortunate to use the leader (Fuehrer) category to express the significance of Jesus. It is natural that the book should be dedicated to Karl Heim who was the theologian that early in the Nazi regime attempted a theological apologetic for the system. Doubtless Horton is right in his main contention, and perhaps his chapters as they were heard from the public platform did not leave the unfortunate impression which the printed page conveys to this particular reader.

O. V. AND HELEN ARMSTRONG have a new anthology called *Prayer Poems* which is sure to prove popular. These poems collected from poets old and new, major and minor, are well arranged and indexed for practical use. They are petitionary in character and will be helpful for private devotions and for worship programs in local churches.

(*Continued on page* 47.)

Boys Find Their Place in Life

By GEORGE E. MILLER*

IT SEEMS no time at all since I wrote the article, "My Work Is Play, My Play Is Work." But months have sped by, vacation time came and went, and here we are again in the midst of another school year. The July rains are pouring down, the world is clean and green, and it is great to be alive. Our school reopened June 25, and now we are in full swing.

We have said good-bye to some boys, but have sixteen new ones. New boys intrigue me. Perhaps some other time I shall tell about them, but I have in mind at this time to write of some of our older boys, particularly our mission wards. There are always children who either have no parents or parents so poor that they can do little or nothing for their children. For these the Mission assumes responsibility, though in these days it is becoming more and more difficult. Some indigent parents seem to expect to bring children into the world for the Mission to support. Once I asked a man how many children he had. "Seven," was the reply, "and by the grace of God we shall soon have another!"

The Mission has done and is doing its best, insisting always that parents must do what they can. Our experiences are quite parental. There are both joys and headaches in the process, and successes and failures. My predecessor, W. E. Gordon, had put some boys into training, and I have succeeded in starting a few more.

Ram Dayal

Ram Dayal was sent by Mr. Gordon to the Panjab Institute of Technology, Ludhiana, for a course in electricity. Finishing there, he went to the Multan Cantonment power plant for further practical training. He worked hard, and was very well spoken of by teachers and superiors. But, finishing a course and getting a place in the working world does not always follow. Ram Dayal tried the armed services, but his physique was against him. He never whined nor complained; he has stood up like a man and fended for himself. He reconditioned electric lamps in the Jubbulpore railway station for a while, receiving one rupee (30 cts.) a lamp. I am glad to say that Ram Dayal has finally succeeded. He has been recruited for railway service—overseas if called upon to go—and has proved of Station Master material. He is in training for that post, having passed his third and final examination. Ram Dayal's resoluteness and resourcefulness have been an inspiration to us.

Prem Job

Now meet Prem Job, another mission ward. A boy of just average intelligence and not much aptitude for school work, we did not expect a great deal from him; but he, too, joined up in the railway department, and has already passed his third test as a driver (engineer). He is now ready to take trains on the open line, and is much liked by his superiors. He is delighted, so are we.

Samuel Din Dayal

Again, let me introduce Donald Duck. Of Samuel Din Dayal we expected nothing. A year ago of his sense and character we would have said that he had little of either. We missionaries named him Donald Duck because he has a talent for imitating that well-known ginger-natured character of cartoon land. At socials and impromptu slap-stick entertainments, our Donald Duck always quacks his stuff, and struts it, too. But, Donald Duck has changed. I have noted more stability and industry, and a new aura during the past few months. Recently he went to Jubbulpore and got a job as peon in the railway, with total emolument of rupees eighteen. He wrote me a card in which he said, "I am going to try to grow into a good man, and lift up the name of the Sadan." Who would have thought it! Miracles still happen. No doubt the day will come when it will no longer be Donald Duck, but Mr. Samuel Din Dayal.

Sukh Dayal

Moripar, a village out from Bilaspur, is the home of the next boy we meet, Sukh Dayal. In this village a poor family became Christians—at least they joined the church. One boy, Sukh Dayal, was sent to Damoh. He is really a mission ward, for his parents are not able to do anything for him. From an uncouth village lad, Sukh Dayal has grown into an upstanding youth. He has done good work in school, helped in our boarding dispensary, and last year with credit passed our eighth and last class. He is now in the Dhamtari Christian Academy (American Mennonite) for a two years' Normal Teacher Training Course. He will be quite an object lesson to his own people and neighbors in Moripar.

Agnu and Kunjan

Next in the waiting line for introductions come Agnu and Kunjan, both low I. Q.'s, in particular Kunjan. But they, too, have found their chance in this war. Some good, at least, blows out of this evil storm. Agnu is in carpentry training, and Kunjan is in The Indian Hospital Corps. Kunjan has made us one visit, spick and span in his uniform, and happy as a king. (I fear this is a bad comparison in these troubled times!)

Musa

And here comes Musa (Moses to you). Musa was another lad with little school ability, having finished Third Hindi only. But he is a fellow of boundless energy and good disposition, and a willingness to work. Last year we sent him to the Allahabad Agricultural Institute for an apprentice course in gardening. When he returned to Damoh during the summer vacation, he worked like a Trojan in our Sadan garden plots. Looking out my upstairs window in the morning time, I would see Musa with a shovel or hoe on his shoulder marching to work like a soldier, and behind him with equal militant air, a number of boys with their implements. Musa had those boys believing that there is nothing like picking up a shovel or hoe and marching off to war—in the garden.

Musa is still somewhat childlike in his reactions. This year he returned to Allahabad, got homesick for Damoh and fled back sans ticket and sans money! He soon saw his mistake, and because he

*Missionary stationed at Damoh, India, with the Boys' Boarding School.

Boys of Damoh Boarding School in a playful mood. The dog is Beau Gest and belongs to Mr. Miller. The smallest boy is Lalit, son of the Head Master. Mr. Miller calls him "My Buddy Lalit"

id pleased so well in Allahabad, they ok him back, willing to give him an- her chance. W. F. Hayes, vice-principal, rote that during last year Musa was ie of their best and most dependable orkers.†

In this connection let me quote from letter from Mason Vaugh, Agricultural ngineer of the Agricultural Institute. e writes: "I do appreciate the splen- d cooperation there has been from amoh all these years about the boys who ave come from there. On the whole, our arrangements for the boys and the aining they have before coming are e best of any school sending appren- ces to us, not excepting the schools of ir own Mission. Your boys have veraged the best of any coming to the prentice course."

ohn Harry

After this pleasant side remark, let me ring up another boy for your inspection, ohn Harry. He also has a limited power lant in his head, but Mr. Gordon sent m to Sangli Industrial and Agricultural chool for a special course in cement ork. This is an American Presbyterian nstitution in South India. John Harry nished his training and is now working Jubbulpore. With more and more ex- erience he ought to do well.

hree from Allahabad

Next in line for a word come three oys from the Naini Home for untainted per children near Allahabad. These oys, Sadanand, Yakub Masih, and John hoba, were sent by Dr. Mukerji, super- ntendent of the home, for a course in iloring. He had little thought of their eing able to do anything else. But akub and Sadanand surprised both him nd us. From the first Yakub showed out- anding ability in school work and last ear stood first in Class Eight (as high s we take them here) and completed igh school entrance qualifications. Sa- anand was rather a drifter at first, and ven gave us some disciplinary headaches. hen suddenly he awakened and stormed ie gates until he got into school work ist year. He went on storming right own the line, and stood third in Class ight, quite an achievement. Both these oys, I understand, are now in high chool.

As to John Dhoba, he does not have ie spark of learning, but he has worked iligently at his tailoring and is back iis year for special practice, especially i coat cutting and fitting. For the past wo days I have been inspecting coats iade by John Dhoba, and have tried to iake constructive suggestions though I m neither a tailor nor the son of a ailor.

Daniel brings Prabhu Dayal

Finally, let us honor an ex-Damoh boy *absentia.* His name is now Daniel, ut he came here in 1919 as Mangaliya. Ie was sent from Maudha by the Roth- rmels. He, too, is now in carpentry training for war service, in a camp in S. Deccan. On February 6, 1942, F. E. Livengood wrote saying that Daniel had arrived from Secunderabad for twelve days' leave, and had brought with him an orphan boy whom he had picked up in Itarsi. "Daniel is so eager to help the boy that he has promised to pay rupees two annas eight a month for fees. . . . . Alec (W. B. Alexander) and I both feel that it would be well to encourage Daniel in his generous desire to help another as he himself was helped."

And so, the boy is here, kept with consent of police authorities. Easter Sunday he was baptized, and changed his name from Shio Dayal to Prabhu Dayal. (Prabhu, Lord. In this instance meaning the Lord Jesus.) We are not yet sure whether Prabhu Dayal is going to amount to much or not. Whether he fails or not, Daniel has not failed. He has become his brother's keeper.

As mission wards are settled in the world, others are knocking at our Sadan door, seeking a home. New boys have come. Some of them are very young, most of their lives before them. What will they do? What will they make of themselves? Only the future can tell, but we will do our best, through supplication, earnest endeavor, Christian teaching. We still need the thoughtful prayers and informed interest of our friends at home. These boys are a good investment.

†Since writing above, the disconcerting ord has come that Musa has tuberculosis. Ve trust prompt treatment will cure him.

Eyes On the Orient

By DR. M. SEARLE BATES

IN THE Orient one survives only by looking behind the word to the fact, behind the exhibited detail to the basic reality. In the Occident we need the same practice, and not least when we face matters of public import.

How goes the struggle against the prime enemies of peace and freedom? In the Pacific, the American forces landed last August on one island of one southern group, have been maintained through precarious months, as Japanese naval and supply attempts met severe checks. But if the months necessary to clear one tiny Japanese detachment from a corner of New Guinea are an indicator, it will be a long time before the approaches to Australia are free and secure to our side. And that is the start of the beginning of the real struggle for thousands of miles of island strongholds protecting Japan, just as far from the centers of Japanese power as are the first British probings of the outer swamps of Burma.

Toward the vital European front Americans are pressing at long range, delayed by a small German group. The fearful loss and peril of Russia are lightened a little, as it seems that the stupefying German successes overreached themselves. British power and American power have been allowed time to develop, but they do not yet dare even to tread on the fringe of the armed German continent. Thus there is no prospect of quick success in Europe which would permit transfer of ships and planes to the Far East.

The strain upon the Russians is beyond our comfortable understanding. That upon the Chinese is less spectacular now, but it has worn upon them three times as long. If we want the effective cooperation, for war and for peace, of these allies who have made it possible for the British and for us to hope and strive for a livable world, we must speed and redouble our effort in all its joint aspects. The Chinese casualties (and the Russian likewise) are roughly equal to the total of our army personnel; that is, if every one of our soldiers were killed, wounded or in enemy hands, our military losses would be on a par with the Chinese losses. We will not have the civilian casualties or destruction or enslavement or privation, which have covered enormous areas of China (and of Russia). Meanwhile our whines over rationing and our growls over internal politics support the Japanese confidence that Americans are so ruled by individual self-interest that they will neither combine nor discipline themselves for this supreme crisis of our time.

The United Nations exist as a slogan and a principle. But a desperate year has passed (January 6) without one common conference about policy, even among the four chief nations. Many Americans, high and low, in stupid pride speak and act on the terms, "*We* have to do the job ourselves." Mentally we exclude the Russian people from the roll of humanity; legally we exclude the Chinese from the standing that we grant to almost every other people for immigration and naturalization. If there's to be a better Orient in an orderly world, and a decent American relation to it, we require some prompt stretching of mind and spirit.

The colossal sacrifices of others, our immense resources, the vast organizing work of the past year, have brought us a chance to meet our responsibility before destiny. Do we have the vision and the devotion to act upon it? Vast populations of the Orient are watching intently, for their destiny and ours is one, a universal truth that should have been comprehended by Christians without waiting for radio and bombing plane to demonstrate it.

A Tribute to Former President Lehman

By JOHN LONG

Mr. and Mrs. Lehman on the 50th Anniversary of their coming to S. C. I.

EDITORIAL NOTE: This is a statement made at the funeral service of President-Emeritus J. B. Lehman of Southern Christian Institute, Edwards, Mississippi, by President John Long. Mr. Lehman passed away December 18, 1942.

MRS. LONG and I first had the privilege of knowing President J. B. Lehman eighteen years ago. During the first eight years of that time, as Dean and Registrar of Southern Christian Institute, we worked closely with him in the administration of the school. He was more than a father to us. We shall always remember his kindly interest and generous help.

Little did we know that he was considering us to take his place when he retired. In fact, we did not consider the possibility of his retiring. What would Southern Christian Institute be without the Lehmans? The school and the Lehmans were so much a part of each other that it hardly seemed possible that the one could exist without the other. For forty-three years they had been one and the same.

When the Lehmans came to Edwards, the school had practically been closed. The trustees actually had voted to discontinue the school unless the Society could immediately locate the right person to head the work, and they doubted if that person could be found. "Man's extremity is God's opportunity." At the Tri-State College of Angola, Indiana, the right person was found. Joel B. Lehman and his classmate, Ethie Burlingame, were persuaded to marry and to take their honeymoon in this direction. They were plainly told that it would be a difficult job at which two others had failed. Fortunately they had the devotion and vision and passion of pioneer missionaries, and wanted nothing better than a hard place in the privilege of Kingdom building. They got it.

The trustees "leased" them the school property for five years. Their salary, that of any other teachers needed, and everything needed for the operation and maintenance of the school, depended upon their securing students to assist in the successful operation of the small school farm. There was only one building. It was called "The Mansion." It got its name in contrast to the poorly constructed cabins of the former slaves on the old plantation. It certainly lacked any of the comforts and conveniences which anyone would like in his home. But the Mansion was more than the home of the president. It was the home of the other teachers; it was dormitory to the students; in it they had church; the classrooms were there; it was the school dining room. It was a real "Mansion."

Their work began October 11, 1890. Long before the close of the first five-year period, they had demonstrated what "faith with works" could do, and the future of the school was assured. That future was made glorious and increasingly fruitful by their consecrated service for forty-three years—43 of the best years of their lives. They were not easy years. There was a great deal of opposition. Many people of this area opposed the idea of educating Negroes. The bitterness created during the tragic so-called Reconstruction Period still rankled in the mind of many.

It might be well to give one illustration of what happened: A minister of a local white denomination had said some very ugly things about Mr. Lehman and showed the gun with which he boasted he would kill him the next time Mr. Lehman came to town. A more friendly neighbor warned Mr. Lehman, but it took more than such threats to keep him from doing his work. The next day he drove the two miles into Edwards on his regular business for the school. As he entered town he saw a run-a-way horse coming towards him. It pulled a carriage in which there was a woman with a baby in her arms. Mr. Lehman did not know the woman, but he stopped his own team, stepped into the way of the oncoming horse, and at the risk of his life flagged it to a stop. After making certain that the lady and her baby were all right he drove on into town. He did his trading without any difficulties, but later that day he was a little uneasy when he saw the hostile preacher drive upon the campus. However, the hand of the preacher extended a warm handclasp instead of a gun. He explained that the woman and child for whom Mr. Lehman had risked his life were his own wife and baby. He apologized for all he had said and done, and they became close friends. Who said that God does not move in mysterious ways! There were many such experiences.

The Lehmans paid all the costs of leadership. The most bitter one is the cost of loneliness. Even their own brethren had no dealings with them because of the work in which they were engaged. When they attended a convention of our churches, not a single member of our brotherhood would entertain them. They were even persecuted and forsaken by some of the very ones for whom they were sacrificing so much. Some of our Negro leaders, aping cheap politicians instead of great statesmen, for narrow and selfish reasons opposed the work of the school and added greatly to the heartaches experienced by all such leaders as the Lehmans.

The Lehmans proved themselves great by the manner in which they lived above such opposition and by their achievements in spite of it. During their forty-three years the school saw phenominal growth. The few acres became a plantation of 1,265 acres. The Mansion expanded until there are now eleven principal buildings and a number of lesser ones—a sawmill, several barns, and the like, in which the ever-growing work of the institution is carried on. Only one of the buildings on the campus is not the result of his work. The new dormitory for our young men, which was dedicated last year as the gift of our missionary societies across the country, is honored with the name of Lehman Hall. Thus the whole of Southern Christian Institute is but the lengthening shadow of Mr. Lehman. What greater monument could any man ever hope to have!

It isn't hard to believe in immortality when you know a man like Mr. Lehman. He always will live, as long as there is a Southern Christian Institute. And longer. He will live always through the hosts of those whose lives touched his. His influence will be felt through the generations to come and in all the earth as students of Southern Christian take their places of leadership in all walks of life and throughout the world.

In the Scriptures just read for our comfort we were told "In my Father's house are many mansions." Mr. Lehman lived in the Mansion most of his life. We have the faith to believe that he still lives in the Mansion—a mansion prepared for such as he from the very foundation of the earth, eternal as the heavens. No longer is he inconvenienced by the discomforts of our Mansion, neither is he handicapped by the limitations of the flesh, particularly by those brought on with the increasing years. Mr. Lehman still lives in the Mansion; he has just moved upstairs.

Christian Colleges in China Face a New Year

By WILLIAM P. FENN*

A NEW school year has begun in China as in America. Entrance examinations have been given and registration is under way. Of candidates here has been an abundance. They have been flocking in all summer, and halls have been filled with perspiring examinees. In other centers, too, the same scene has been repeated.

This is all part of a larger picture. If last year is any criterion, 25,000 candidates have sat for the government examinations, and some 8,000 will have been admitted. If 7,000 are accepted by all other institutions, that means a total of 15,000 new university students this fall. The total old and new should be well over 30,000. These are pouring in from thousands of middle schools (high schools) in which enrollment must now be two-thirds of a million. They are coming because a college degree offers almost certain employment at a good salary, and because China desperately needs trained men and women.

What part are the Christian colleges playing in the task of educating this great group of ambitious, eager, and often idealistic youths? The Christian colleges in this great campus here in Chengtu, West China, are full to overflowing. Of the thousands of candidates, only hundreds have been admitted. The University of Nanking, one of five cooperating institutions, could accept only 180 out of 1000. The others faced similar situations. Even such restrained admission, however, is stretching facilities to the limit, for there are over 2,700 students in the campus, a campus which, before the war, housed 300. We face a strenuous year.

Let me tell you something of what the institution I know best, the University of Nanking, is doing. It is a refugee guest on this hospitable campus, suffering from all the handicaps of refugee life. But its activities continue to be extraordinarily varied, touching on many phases of life.

The College of Arts trains men and women in languages and literature, in philosophy and religion, and in the social sciences, sending them out as teachers, business men, government officials. It carries on research in Chinese culture; it works with such groups as the Chinese Industrial Cooperatives; and it attempts to interpret the West to the East. The College of Science trains men in the main sciences, sending them out as research workers, teachers, engineers. It studies the applications of science to China's needs, especially in industry; it is a leader in the field of audio-visual education. The College of Agriculture trains men in many fields, sending them out as agriculturists, teachers, extension workers. Its many projects include studies of Chinese farm economy, the cost of living, cooperatives, seeds, plant diseases, resources.

All this may seem to have little connection with "missionary" work. Some of these undertakings are the result of immediate needs and are being subsidized by the government or private organizations. Others are long-term tasks carried on with little publicity or help year after year by devoted workers. But in all, the university is building up a record of service to the nation and its people. This unselfish service is an expression of Christian love which has its effect on the lives of many besides those who pass through its courses. In the early days of higher education in China, Christian colleges provided almost the only opportunities; today, though greatly outnumbered by government institutions, they continue to pioneer in service and in the setting of standards.

Moreover, the implanting of Christian ideals is an outstanding form of missionary service. Obviously, the education of church leaders comes under this category; but so does the education of Christian laymen. And I believe that education in Christian surroundings of men and women who never call themselves Christians bears rich fruit in changed lives.

But the task is not easy. War is hard on quality in education; and so are numbers. The material from which we have to choose is lower scholastically each year. That is because of the difficulties under which the middle schools are working in outlying districts, away from libraries and laboratories, and unable to entice good teachers. There aren't enough teachers to go around, and there won't be until the universities turn out many more. That is one challenge. Another is for us to do something with the poor material we are getting. It is not encouraging to have this poor material to handle, but it is a challenge. It means that we have to give much subfreshman work, but also that we have the opportunity of compensating for the inadequacy of their secondary training. Then too, we face the fact that no longer do most of our freshmen come from mission schools, well-trained and already familiar with the Christian traditions. We have to start with them rather later in life than is ideal. Improvisation, new methods, conscientious teaching, Bible classes, and above all, a Christian atmosphere and Christian contacts are our answer. I think no one is satisfied with the results. As I have said, the task is not easy; indeed, it has been terribly hard these years. But no one has given up fighting the good fight.

The students are facing their problems too. Economically, many are not so well off as they were two or three years ago. To be sure, we are getting many more sons of farmers and business men then ever before—a very significant development, I think, for we had tended toward inbreeding. But living costs are hitting the professional class from which most of our students used to come. And then, many of them are from areas now cut off from Free China. It seems strange that the fall of Shanghai should have cut Chengtu off from Hankow—that is like the fall of New York cutting Denver off from St. Louis—but it is true. Two of my students used to get all their money from families in Hankow by way of Shanghai. Now they do not. And there is no route open. Moreover, their family businesses have been ruined by the Japanese, so that there is no money to come anyway. They are working. Others are working.

But work is not easy to find. The Chinese labor market is not good, and opportunities on this campus are decidedly limited. I am trying to give a little employment to two or three, but my resources are slight. Gardening projects are helping a few. Some tutor or teach in elementary schools. Summer jobs such as we have at home are not easy to find. Others carry on such enterprises as soap-making, jelly-making, paste-making.

You ask why they are not going into the army. I ask that myself. For one thing, the government has not conscripted them or even encouraged them to volunteer, in the belief that it needs trained men more than cannon fodder. In this respect, it is impossible to compare China with the United States, so rich in highly trained personnel. Moreover, the life of a Chinese private is quite different from that of an American; he is a coolie and lives like a coolie—that is, on next to nothing. Many students have become officers by taking courses at the Military Academies, and many have lost their lives in the air force. But the great majority have not had much contact with the war. I do not regret their not enlisting so much as I do their having had other opportunities to identify themselves with their nation's war effort.

Faculty, too, are having hard times. Those who used to live in comfortable six-room, brick-walled, wood-floored houses in Nanking are now living in two-room or three-room lath-and-plaster places, sometimes with earth floors. And, whereas their salaries may have tripled, the cost of living has gone up 43 times since 1937. The consequence is that savings are vanishing, debts are piling up, and supplemental sources of income are required. Lucky the child who gets any milk at all, or who has an egg a week.

Under the circumstances, I marvel at the loyalty of men who, elsewhere, could live in comfort. One of the greatest proofs of the success of the University is the Christian lives of service of the graduates now standing by their alma

(*Continued on page* 46.)

*Dr. Fenn is a Presbyterian missionary, born in China of missionary parents. Until recently he has been head of the Department of Foreign Languages of the University of Nanking. Now he is the China representative of the Associated Boards for Christian Colleges in China.

A Church in the City

By LUCRETIA O. ROWE*

The church building at Coquilhatville. A game is in process in this picture

IT IS Sunday morning in Coquilhatville. Churchgoers must arise early this morning, even in the darkness, in order to be in Bible school at six and church at seven. The sun rises at six o'clock on the equator, and many must leave home long before that. Dressing in the dark is not difficult for there are few clothes to don and fewer to choose from. Then there is the light from the night fire, inside the house, which blazes up with the addition of a few twigs. The mother wakens the baby and ties him in a cloth sling on her back ready to go. Sometimes he breakfasts on the way and then continues his nap. The father picks up his songbook and Bible, locks the door securely and off they go.

Each house has a real door and lock, a yard and fence with a gate, here in the native city. As they pass along through the intricate network of streets of the native city to the main road, they call out to this one and that one to get up and come to church.

Sunday morning services are held in the church on the mission compound, which is located in the European center a considerable distance from the native city. Afternoon services are held in the brick chapel in the center of the native city and in the mud chapels of the two villages adjacent to Coquilhatville.

Let us observe the church. The seats are filled, but in Congo there is always room for one more. It does not matter even if you are sitting sideways with your feet in the aisle. The women are sitting on one side of the church and the men on the other. Toward the back are a number of mothers with babies. If they sit near the outside, they can leave easier when the baby cries. You see that our church has only two walls—one at the front and one at the back. The sides are open with pillars here and there. The front part of one side is crowded with school children. On one side of the platform the choir is seated. This is made up of young men from school. Across from them in the center is the pulpit, and at the back sits the pastor, Bokomboji Piere. He is an ordained minister and a graduate of the Congo Christian Institute. Below in the center is spread the Lord's Table.

Who are the natives that compose the congregation? There is a large group of soldiers from the military camp. Some are Christians, some are only learners, but most of them are from far-distant villages in Congo. They are from many different tribes, from various Missions, and speak many different languages. Some have brought their wives and babies to the service. There are members from our own up-river stations and others from near-by Missions who need a church home while working in this city. Here and there you may see a well-dressed man. He is called a "Coast man" and comes from one of the English colonies on the west coast of Africa and speaks English well. He is either a clerk or accountant employed by one of the commercial concerns. The head nurses (men) in the Government Hospital for natives, and a number of native workers in the laboratory, attend our church and may be seen in the audience. One teaches a Sunday school class, another is in the choir. Here and there you may see a man or woman who has an elongated head. They come from the tribe that binds the heads of their babies when very young. Once in a while there may be present someone from the Pigmy tribe. Of course there are many of the permanent residents of Coquilhatville who are regular attendants and serve as elders, deacons and deaconesses. Certain ones of the city police force, "boys" of Europeans and captains of river steamers, attend also when duties permit.

On this day there are three special songs. Each is sung by a different group in a different language and in all four parts. Truly they are strangers in a big city but have found a home in the church. The immediate vicinity of Coquilhatville has a population of nearly ten thousand. Today the pastor has preached on the subject, "The Church of Jesus Christ Is Everlasting." It was completely satisfying to the congregation who expressed their approval at the close by murmuring assent. Two men of different tribes presided at the Lord's Table. In silence the congregation partook of the emblems and sat with bowed heads. Their differences forgotten and with newly made resolves they felt at peace with the world.

After the service friends greeted friends, welcomed strangers, introduced their wives, chatted about their work, and asked advice. In a short while they were all gone—back into the city with its many temptations—some to work, others to rest at their homes, but all feeling the safety of the shelter they had found in the church.

On the first Sunday afternoon of every month, services are held in the large prison to which convicts from all over this province are sent. Every night, except Saturday, meetings are held in the chapels in the native city and the two adjacent villages, Basoko and Boyera. This is the only Protestant church in this center of 350 Europeans and 10,000 natives, and the only city church in our Mission.

The women of the Coquilhatville Church in Belgian Congo find great pleasure in doing the work involved in washing communion cups

*Missionary stationed at Coquilhatville, Africa.

iss Spalding Goes to ICRE

HE International Council of Religious Education has called to its staff, Miss len Spaulding, director of young peo- 's and children's work in the mission- organizations department of The ited Christian Missionary Society. She s been named ociate direc- r of young ople's work, l will be as- iated with in M. Gould, cutive secre- y of young ople's work n d of the ited Christian Youth ovement. He serving tem- rarily as gen- a l secretary the Service en's Christian ague.

Helen Spaulding

Miss Spaulding began work with the ited Society as state secretary of mis- nary organizations in Illinois, serving ere for four years, and coming to her esent position in 1935. Her principal sponsibility has been with the adminis- ation of missionary organizations and ssionary giving of young people, and e had administrative responsibility for outh Fellowship Meets. Miss Spaulding a graduate of the University of Illinois, d has done graduate work in the Uni- rsity of Chicago.

As Miss Spaulding leaves the United ciety, her friends and coworkers feel genuine and profound sense of loss and gret mitigated by a real sense of pride d happiness in the honor and the op- rtunity for larger service which has me to her. She takes up her new work bruary 1.

Significant Events in 1942

AT THE January meeting of the Board of Trustees of The United Christian issionary Society, President Robert M. opkins reported eleven significant events they affect the Society in its outreach ound the world:

vacuation of all Japanese from the Pa- cific Coast of the United States.

elease and repatriation of Mr. and Mrs. R. D. McCoy (Japan), Alexander Paul, J. H. McCallum and W. W. Haskell (Occupied China), Mrs. Jamie Hender- son (Germany).

eventeen missionaries journeyed from America to their foreign fields.

plendid advances on certain fields such as our first church in San Juan, Puerto Rico, and a new hospital in Aguascali- entes, Mexico.

mergency work of the Committee on War Services in behalf of the men in armed forces and in expanding indus- trial communities.

Initiation of the department of social welfare and the rural church to develop vast latent resources within the brotherhood.

Retirement from lifelong active service of Alexander Paul and Royal J. Dye.

Coming of M. Owen Kellison to the leadership of religious education.

First benefits from the $100,000 annuity gift of Selby A. Moran.

Reaching of $841,051 in Emergency Million.

Payment in full of the accumulated debt of the United Society.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

CHRISTIAN YOUTH ORGANIZATIONS GROW IN REICH

One of the first things done by the Hitlerites in Germany was to take steps to disband or to obstruct out of existence Christian youth organizations of all kinds. In the early days considerable success attended these forcible efforts. Now it is learned on good authority that the persistence of religion referred to recently by Dr. E. C. Lindemann has manifested itself in this connection. The total secret membership of Christian youth movements is estimated as double that which the same movements had when persecution began. Reports from Africa indicate that many of the slain or captive Nazis are found to have been in possession of New Testaments. The work of German chaplains supports the view that there is much more Christian faith surviving in the army than had commonly been assumed to be the case. Indeed there are some indications of a considerable revival of faith after the terrific experiences of the Russian front where Germany has already lost more men than she lost in the whole of the first World War.

BELGIAN CHURCHES CONTINUE RESISTANCE TO NAZI ANTI-SEMITISM

Arrest of a Catholic priest in the town of Den Horst, adjoining Antwerp, is a recent development in the struggle of the Nazis to compel all Belgium to adopt their policies with regard to Jews. The priest asked his people to pray for their Jewish fellow citizens "who were being murdured and persecuted by the enemies of the Belgian people." The Religious News Service, which reports the arrest, adds that Nazi press statements reveal the discovery in Belgium of a secret Christian organization set up to aid persecuted Jews with funds and friendly assistance of other kinds.

CLOSE ASSOCIATE OF PASTOR NIEMOELLER DIES AT EASTERN FRONT

Those who have followed with any care the tremendous struggle of the Confessional Church in Germany will remember the name of Pastor Frederick Mueller of Dahlem, long a collaborator of Pastor Martin Niemoeller. The report of his death on the Eastern Front of heart disease toward the end of September has come through Berne, Switzerland, to this country, according to the *New York Times*.

Pastor Mueller had been assigned to special work in care of soldiers' graves, and it was while carrying on this work on the Eastern Front that death overtook him.

He it was who led the opposition of the Confessional Church to the Nazi anti-religious policy along with his colleague, Martin Niemoeller. When the pastors drafted a fundamental memorandum, presenting it to the government in 1936 as a formal protest against the religious persecution then being intensified, he was the first person to sign the document. It stated the claims of the Christian Church categorically and fearlessly in the face of the Nazi attempt to prostitute the church to the purposes of the political party. Pastor Mueller's name will go down in German church history as one of the great fighters for the freedom of religion.

CONCERN OVER EDUCATION IN WARTIME BRITAIN

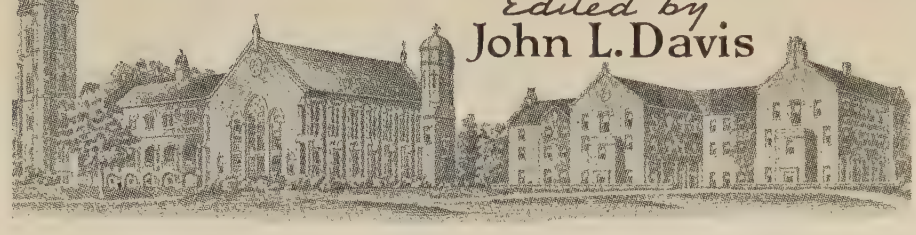
When in Britain last summer I was impressed to learn of certain significant educational developments. They may have in them a useful suggestion for consideration in the United States. Strains of war and dislocations affecting all institutions, including the family, result in a rapid rise of juvenile delinquency. That has already happened in America; but it is worse in England after three years of war. The long experience of courts dealing with these youngsters has shown that the most effective check to such delinquency is religious training. Therefore in England the government turns to the British Council of Churches and agrees to finance the work of its youth department which deals throughout the land with the problem of religious education!

They now regret the tendency to neglect education in wartime. In Britain a great many teachers were called out of their profession and the whole system was weakened. The result was that when lads came to draft age they lacked what they needed to be effective. Furthermore, there was a general drop in the social efficiency of the younger groups of citizens. The result of these observations has been that this year the government has made the largest appropriations in its history for education and has called from war service more than 70,000 persons who are back in their educational posts once more.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Butler University
Indianapolis, Indiana

The board of trustees of Butler University has announced the acceptance of the presidency by Dr. M. O. Ross, dean of the School of Business Administration, who has been acting president since the resignation of Dr. Daniel S. Robinson nearly a year ago. In accepting the presidency of Butler, Dr. Ross declined election as dean of the School of Business Administration of the University of the City of New York. During the present emergency, the new president will continue to act as dean of the Butler School of Business Administration.

Drake University
Des Moines, Iowa

The fourteen Japanese-American students who are attending Drake University are well integrated into the life of the university community. They live in dormitories, belong to campus organizations, and participate in student activities.

The Nisei (native born) citizens came to Drake under the sponsorship of the National Student Relocation Council. It is reported that some 300 American colleges have been approved for receiving Japanese-American students.

Among those attending is David Unoura whose father was pastor of the Japanese Disciple Church in Los Angeles, Calif., prior to the evacuation.

Early in October, a Japanese-American student panel was organized on the Drake campus by Dr. Sterling W. Brown, chairman of the Department of Religion in the Liberal Arts college. It is composed of three students, Miss Florence Takemura, Miss Masako Ono, and Mr. Akira Asano, with Dr. Brown as director.

Purpose of the panel is to further friendly relations between these students and other loyal American citizens through the discussion of their problems.

Recent appearances of the panel include the Drake Y. W. C. A., District Missionary Conference of Friends and the Des Moines Ministerial Association.

The College of the Bible
Lexington, Kentucky

The weekly convocations have been so uniquely planned that attendance has attained a high average. Of the forty-seven students at college on convocation days, twenty-seven had perfect records for attendance during the Fall Quarter.

Dr. C. L. Pyatt is spending his year's leave of absence at Johns Hopkins University, Baltimore. He is deciphering the Lacish tablets. He spent the holidays at home in Lexington.

An elaborate social room is being equipped for the convenience of the students. It will combine needful features such as lounge, lunch room, book store, game room, and informal group meetings.

Plans are under way for cooperation with the College of Agriculture of the University of Kentucky for the training of an effective rural ministry. The College of Agriculture is offering a pre-theological major for students who are to enter the seminary, and also some graduate courses for students already in the seminary.

President Stephen J. Corey made a month's trip to the West Coast. He had eleven speaking engagements in addition to a number of business calls.

President Frank H. Caldwell of Louisville Presbyterian Theological Seminary gave a series of six lectures at the College of the Bible on "The Preacher's Delivery of His Message," during the week of January 11.

Dr. J. D. Reichard and staff of the Public Health Service Hospital at Lexington will offer a course on "Religion and Mental Health" during the Winter Quarter. Twenty-one students have signified their intention of taking the course, and a limited number of special students are being admitted.

The Bible College of Missouri
Columbia, Missouri

At an all-day meeting of the Missouri Education Commission, held on November 13 at Dean Carl Agee's cabin, 6½ miles out of Columbia, the members were in continuous session from 10 a.m. to 4 p.m., and surveyed the problem of the support of higher education in Missouri. It was generally agreed to propose that 10 per cent of the benevolent budget of the churches be allocated to the cause of Christian higher education.

Bethany College
Bethany, West Virginia

Bethany College will hold the first mid-year commencement in the 102 years of its existence on January 24. This graduation, which will include approximately half of the senior class, is brought about by the wartime acceleration program of the College.

The ceremonies will be held in the Bethany Commencement hall and will be accompanied by all of the usual graduation services. Baccalaureate exercises will precede in the Bethany Memorial Chapel; the president's reception will follow at historic Pendleton Heights.

Bethany College has been designated by the Navy as an official center for the training of Navy fliers. Men are now dispatched to the school in active duty status, where they receive the fundamentals of mathematics, physics, meteorology, radio code, aircraft identification, and allied subjects. They receive flight training at a near-by airport.

Two Bethany ministerial students will go to Yale Divinity school at the end of this semester. They are Fred Swearinger, of Dormont, Pa., and Lewis Deer, of Pittsburgh, Pa. Mr. Deer was ordained to the ministry this past month at the Bethany Memorial church. Another of Bethany's senior ministerial students is George Sitock, of New Salem, Pa. He is enlisted in the Army Reserve program and his future depends on the action of the Army in calling the reserves to active duty.

Ninety and Nine—Minus Sixty-Six

HAVE you ever heard a minister complain that some of the students who left his church to attend a Christian college proved to be poor churchgoers on their return home? And have you heard others jump from this to the sweeping conclusion that "college youth lose their interest in the church"?

In his article in the January issue of WORLD CALL, *H. L. Pickerill, Director of the Michigan Christian Foundation, points to an extensive survey made in various state universities regarding entering freshmen from major Protestant communions. There is little reason to believe that the findings would be materially altered for freshmen in church colleges.*

The startling fact revealed by the survey is "that the church steadily loses its youth as they progress towards maturity!"

In Mr. Pickerill's words:

"One third of this [freshman Protestant] group that signed up at the University as members of the church left the church and the Sunday school before entering high school. One third left the church and Sunday school during the high school course. The remaining third came to the university with at least an interest in some phase of the home church."

Let us think deeply on the implications of this startling situation before reaching wholly unjust conclusions about the work of Christian colleges and foundations. Of the ninety and nine students which they receive from the church, is it not tragic that only thirty-three have retained interest in it?

—JOHN L. DAVIS

The Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House is now a million dollar'' institution. The audi-r's report at the end of the fiscal year st June showed the productive endow-nt to be $787,311.13, and the build-g, grounds, and equipment to be worth 20,801.16. The building was dedicated October, 1928, and the Chapel of the oly Grail was dedicated in October, 1930. is chapel is one of the most beautiful Chicago. Its construction cost $50,000, d it is named for the stained glass ndow at the east end over the chancel. e theme of the beautiful window is e Quest of the Holy Grail.

The Disciples Divinity House was unded in 1894 and has had a steady owth for these forty-eight years. Its udents are now holding important places ministers, missionaries and teachers, roughout the world.

Texas Christian University
Fort Worth, Texas

The annual Ministers' Institute will be eld Feb. 15 to 19 at Brite College of the ible. Dr. Edwin McNeil Poteat will be e speaker at each of the evening sessions nd will at the same time conduct a Re-gious Emphasis Week for T. C. U. stu-nts. Seminars in ''Pulpit Speaking,'' Religious Education,'' ''Worship,'' Stewardship,'' ''Christian Doctrine,'' Missions'' and ''Social Problems'' will e included in the curriculum schedule.

Because of the wartime accelerated pro-ram, many seniors will complete their ork at mid-year, so the class of 1943 as arranged a mid-year ''Senior Week'' or this group. The annual Junior-Senior anquet will be held at this time.

Mrs. Georgia Harris, stewardess since 920, has resigned. Miss Gertrude Sam-on, 1935 graduate of the home economics epartment of Texas Technological Col-ge, has been appointed as Mrs. Harris' ccessor.

Bob Matheny, freshman ministerial stu-ent from Long Beach, Calif., has been elected president of the campus Christian Endeavor.

Christmas baskets of food, toys and clothing were delivered to needy families by the Social Service Group of the Student Christian Association. The baskets were filled by the various campus organizations.

The annual music festival of the School of Fine Arts—this year a ''Mozart Festival''—was given in December, directed by Dr. T. Smith McCorkle, Fine Arts director. The Orchestra, directed by Dr. McCorkle and Prof. N. J. Whitehurst, and the Mixed Chorus, directed by Prof. W. J. Marsh, were featured. Faculty members gave one program of the three.

Two worship services have been prepared by Prof. S. W. Hutton's class in ''Christian Worship,'' to be used at the world fellowship meeting in Texas.

Captains Bruce Alford and Derrell Palmer of the Horned Frog football team received much all-American mention at the close of the 1942 season.

Oklahoma Foundation
University of Oklahoma
Norman, Oklahoma

The Señors brought their Señoritas to a Mexican Fiesta held at the Christian Church, Norman, Okla., Sunday evening, Dec. 6. Mexican games furnished the entertainment, and Mexican food was served; after which Mrs. Kepple gave an account of their missionary work by showing motion pictures. Mrs. Kepple and her children, Phyllis, Margaret and Paul Jr., came dressed in their Mexican clothes and the children sang some Mexican songs.

The Sunday evening program on Dec. 13, was directed by Reed Lawton, John Brown, and other university young people. A beautiful and impressive candlelight service was held, after which the university group went to the homes of aged shut-ins and sang Christmas carols. The singing was led by Lareau Lasater from the Navy Training Base which is located in Norman.

Sunday evening, Dec. 20, the Women's Council entertained about 75 Navy boys who could not go home for Christmas. The church basement was decorated for the season, a Christmas tree was in place, games were played, and a big covered-dish dinner was enjoyed by all. At 8 o'clock, all went to the sanctuary where an impressive candle-lighting program was conducted by the Rev. Cecil A. Denny.

The two Navy Training Bases located here with about 10,000 boys in training, have almost overwhelmed this church with its meager facilities. It is physically impossible for one man to be pastor of the church, direct the student work, and give adequate attention to the Navy boys.

(*Continued on page* 47.)

Point Breeze Inn, almost a century old, now owned by Bethany College, Bethany, W. Va., was until recently an inn for visitors to the college and to the historic relics of Alexander Campbell. The mansion has been fitted with double decker bunks, the ballroom turned into a dormitory, the dining room into a study room, and the entire house occupied by approximately 50 student pilots for the Navy. Bethany College is now one of the schools that are training Navy cadets

he Campus Players of William Woods College, Fulton, Mo., on December 11 presented "Snow White and the Seven Dwarfs," for ıe children of the Missouri State School for the Deaf. Below (left) Stanley Roth, principal of the school, interprets Mariann hartier's words by manual alphabet to the 283 deaf children in the audience. In the background at window of dwarfs' hut, is now White, played by Kay Clanton. In the scene at the right are Virginia Van Perry, Shirley L. Swanson and two little deaf riends who came on stage after the production. Miss Van Perry (left) was cast in the role of dwarf, and Miss Swanson as a maid of honor

WORLD CALL NEWS ROOM

A FEW days before Christmas, word came from the American Bible Society in New York City that they had received notice from Provost Marshal General that W. H. Fonger is interned in the Santo Tomas Camp in Manila. He may be addressed: Rev. William Henry Fonger, Interned by Japan, Santo Tomas Camp, Philippine Islands, Via New York, N. Y. The mail should be marked "Civilian Internee Mail." Mr. Fonger was a United Society missionary before taking up work with the Bible Society.

The latest word from the missionaries remaining in Occupied China would indicate that O. J. Goulter is probably in Shanghai. Expecting to be expatriated last August, he went to Shanghai from Wuhu, but was disappointed in not getting to sail.

Edwin Marx has been interned in Shanghai, according to a report received December 23 in Indianapolis by the American Red Cross. His name was included in the list of 300 names of persons interned. Miss Lois Ely's name was not among those reported for repatriation nor as interned. She is still in Shanghai.

Miss Cammie Gray attempts to get a message transmitted each week by the Chinese International Broadcasting Station in Chungking. The one on December 12 read: "One hundred four of us born in America had Thanksgiving dinner together, then prayer service and offering. Your support with gifts and prayer comforts and encourages us in China as we here and you there all unite for freedom and rebuilding."

On December 18 at his home in Jackson, Mississippi, J. B. Lehman passed away. He was president emeritus of Southern Christian Institute after having served as president for 43 years. The statement made by John Long at the funeral service appears elsewhere in this magazine. Dr. Bert Johnson, minister at Jackson, was in charge of the service.

The funeral service for Mrs. J. B. Pearcy, mother of William T. Pearcy, treasurer of the Board of Church Extension, was held December 29 in Indianapolis. Mrs. Pearcy served officially with the Indiana Christian woman's missionary organization for a number of years. Our sympathy goes to the family in this time of sorrow.

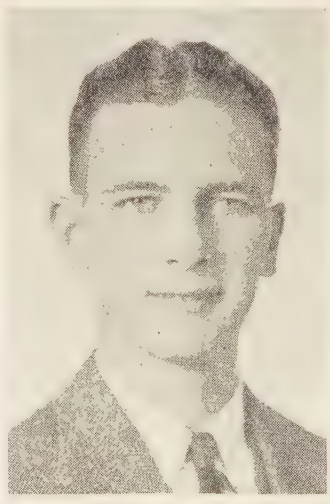
Clarence H. Hamilton of Oberlin College, Oberlin, Ohio, read a paper, "The Present Conflict of Eastern Ideals," at the Annual Meeting of the Greater Cleveland Council for the Social Studies on May 14, 1942. This paper was printed in the October 1942 issue of the Harvard Educational Review. Dr. Hamilton was formerly with the University of Nanking and a missionary of the United Society. He is now Professor of History and Philosophy at Oberlin College.

Mrs. Mae Yoho Ward left for Mexico City just before Christmas. She is the executive secretary of the Latin-American Missions department of the United Society. While in Mexico she will visit all of the Society's mission stations.

While home on furlough, Miss Elma Irelan, missionary to Mexico, will give a portion of her time to writing a history of the missionary work in Mexico. In 1944, the Disciples will have completed fifty years of work in Mexico.

Mr. and Mrs. Fred Hughes and family have returned to Asunción, Paraguay, arriving there by plane January 4. Mr. and Mrs. Raymond Mills and family reached the United States safely by plane. They are residing in California. Miss Martha Gibson is now on her way from Paraguay.

Mr. and Mrs. Lewis Hurt and Virginia, and Dr. P. D. Sukhnandan should reach Cape Town on January 21. Dr. Sukhnandan will then make the best possible arrangements for the remainder of his journey to India. The Hurts will proceed to Belgian Congo by the usual rail and river route. Arrangements are being made for the return from furlough of Mr. and Mrs. W. H. Edwards and Mr. and Mrs. H. Gray Russell to Congo. They will leave in February. It is hoped that plans for some of the India missionaries to return to India can be completed this spring.



H. R. Dungan

On July 15, 1941, H. G. Haney became field executive of the Committee on War Services, and he has served in a most effective manner. He presented his resignation to the committee to go to the pastorate of the Christian Church at Greenville, N. C., effective January 15, 1943. His going will be a real loss to the work of the committee.

Howard R. Dungan of Little Rock, Arkansas, has been chosen for the position of field worker in industrial defense communities, and Miss Margaret Weisbrod of Hattiesburg, Miss., as a program supervisor in connection with camp community churches.

In connection with the study of Latin America, an educational project has been planned and approved whereby young people in Disciples churches will prepare ten-minute original messages to young people of Latin America. States will choose their best messages and send them to the national office for selection of the three best. These will be recorded on phonograph records for missionaries to take with them to Latin America. It is hoped that this project will result in increased good will and understanding.

We are happy to report that the eye operation which R. D. McCoy, missionary to Japan, had recently was quite successful. The sight of one eye is restored, and the surgeons tell him that they can restore the sight of the other by a similar operation.

At the January meetings of the Trustees of the United Society, Dorothea McDougall, M.D., was appointed as a missionary to India. Dr. McDougall was born in India when her parents, Dr. and Mrs. W. C. McDougall, were missionaries there.

Miss Agnes B. Rogers was appointed as a missionary to Africa. A graduate of Butler University, Miss Rogers will be in Yale University this next semester, going to the field in the fall.

Dr. and Mrs. Hugh Williams, former missionaries to Argentina, were reappointed for service in Puerto Rico. Dr. Williams is now secretary of the Vermont Council of Churches.

(*Continued on page* 47.)

Women and World Highways

Church Women on the Alert

By MARY LEDIARD DOAN*

THE first National Assembly of the United Council of Church Women was held in Cleveland, Ohio, December 5-12, 1942, in conjunction with meetings of seven other tional interdenominational agencies. It was significant and ique that these divided and yet united segments of the Chris- n Body should have been gathered "with one accord in one ace" in an earnest endeavor further to unify the Protestant rces of Canada and the United States. The program title rries in it the purpose of the joint meeting: "American Co- erative Christianity in United Council."

At times one needs to look backward as one climbs a steep ountain to see how far one has journeyed. It gives courage r the rest of the climb. The peaks crossed look difficult, and comparison the peaks ahead look not quite so formidable. any women present at this first National Assembly could d did look back to the very beginning of this movement. ow one can hardly remember the steps taken in the process unification, or even the old names of the groups, or the rious succeeding names of the united group which now is lled the United Council of Church Women, and which for o years has been a glorious *fact*.

Board sessions of the United Council were held, fitting into e program of the whole general meeting of the eight agen- es, and assembly sessions were held for all interested women.

The following officers were elected for two years:

PRESIDENT—Miss Amy Ogden Welcher, Hartford, Conn.

FIRST VICE-PRESIDENT—Mrs. Abram LeGrand, Beaver Dam, is.

SECOND VICE-PRESIDENT—Mrs. Robert McLean, Santa Bar- ra, Calif.

THIRD VICE-PRESIDENT—Mrs. Christine E. Smith, Detroit, ich.

SEVEN VICE-PRESIDENTS-at-large: Mrs. I. J. Ayres, El Paso, exas; Mrs. Andrew Dale, Columbia, Tenn.; Mrs. E. L. Eggers, ammond, Ind.; Mrs. E. H. Gebert, Long View, Wash.; Mrs. irgil Sease, New Brunswick, N. J.; Miss Mary C. Smith, inneapolis, Minn.; Mrs. Emory Ross, New York, N. Y.

SECRETARY: Mrs. Fred H. White, Buffalo, N. Y.

TREASURER: Miss Henrietta Gibson, Albany, N. Y.

That Amy Ogden Welcher, who has served so acceptably first vice-president and acting president since the union, has en elected as the first president of the Council, brings gen- al satisfaction. The corps of officers is a strong one and e work of the Council can only go forward under their guid- ice.

Board members are elected for a four-year term, and forty- wo, or half of the membership, were elected to serve till 1946. isciples will be interested to note how we are represented the Council. Mrs. Emory Ross of New York City is a vice- esident-at-large; Mrs. Fred H. White of Buffalo is recording cretary; Mrs. R. A. Doan of Indianapolis, Mrs. E. M. Bow- an of Chicago, and Mrs. Ernest Pearson of Eureka, Illinois, e members of the board, and Mrs. L. C. Trent of New York chairman of the May Luncheon Committee.

Two distinctive worship services were held on Sunday. In e afternoon Miss Margaret Applegarth led in a worship serv- e of dedication, taking us out from "the church that is in y house" to the "new boundary line for the household of od," which includes the whole world—for "He hath set the orld in their hearts." Here we heard the Christian voice of e world—the voice of China, of Russia, and of a German hristian in Africa. As Christian women we felt our oneness Christ as we were led to realize again e sure foundation of our faith and e world size of our responsibilities.

The service of ecumenical worship in the evening was indeed a great gathering of Protestant leaders, and again the world scope of Christianity was evident as seven citizens of other lands, each in his or her own language, repeated the phrases of the Lord's Prayer. However, one could not help being struck with the fact that the united forces of Protestantism meeting in Cleveland for worship did not even fill the church at this service. Nor could one fail to be impressed with the crowds and still more crowds passing by on the streets as we came out on that first Sunday evening in December.

The program emphases for the United Council were: Church Women on the Alert to—(1) problems arising in camp and defense communities; (2) the wartime problems of families; (3) the spiritual implications of racial problems around the world; (4) sacrificial living and giving.

Each subject was presented in seminars under the guidance of able leaders. The findings of the whole Council have not yet been released, but those of the panel on "The spiritual implications of racial problems around the world" follow in part:

"We, the church women of the United States, have been confronted with the predominating un-American and un-Christian attitudes and practices toward the racial groups in America. We realize that these existing attitudes and practices tend to wipe out the sacredness of individual personality; open the way to dangerous propaganda; create unsalutary reverberations around the world; hamper the possibility for America's effective leadership among the nations; hinder democracy from being exemplary; are stumbling blocks for a just and durable peace; threaten the Christian movement around the world; and finally, unless changed, they may become the ground for an even greater war for the supremacy of the races. Having become particularly conscious of the gravity of the situation, we submit the following recommendations:

I. That as Christian women we make a thorough heart searching inventory of our own attitudes concerning the peoples of varying races. Are our spiritual resources sufficient to put into actual practice the Scriptural teaching of the brotherhood of man?

II. That we be urged to add to our thinking the fifth freedom, the freedom from ignorance. This can be done through the acquisition of knowledge of the culture, traditions, and talents of varying peoples.

III. That interracial clubs be formed for better understanding. We suggest that they be formed on the basis of numerical equality of membership and of responsibility.

IV. That Christian homes be opened to foreign students so that friendly relations may be established.

V. That we take an active part in the relocation of Japanese-Americans into civilian life. This can be done by creating favorable attitudes within our own communities so that the presence of an American of Japanese descent will be welcomed. We can assume a responsibility for securing positions with equitable compensation for services, for acquiring suitable housing accomodations, and for planning for the social requirements of the newcomer.

VI. That we use our influence in working toward the opening of the doors of all churches, hospitals, schools, and colleges to people of all races.

VII. That we lay aside our platitudinous conformity, pious hypocrisies and indifferences, and now begin to make an aggressive crusade for the elimination of racial discrimination. Realizing that the church is the only instrument that can initiate such an undertaking, we recommend that we, regardless of our localities and the number of racial groups in those communities, determine to make some ameliorative overtures, accepting willingly the probable consequences, counting it a joy to suffer for the Master."

These are very definite and practical suggestions, and only as we try to carry them out in our individual localities can we ever hope for real democracy here in America or for peace on earth.

Join in the
WORLD DAY OF PRAYER
March 12

The Church Woman is the official magazine of the United Council. We regret that Mrs. Harriet Harmon Dexter has resigned as editor. The first vice-president, Mrs. Abram LeGrand, has

(*Continued on page* 43.)

*Vice-president of The United Christian issionary Society.

For Adult Missionary Groups

Theme: Latin America

Helps for March Studies

BY THIS time every group has chosen the course it wants to follow, materials are in use, the study is moving along. We come now to the third theme in the six session series. Latin America is becoming a familiar place to us. We are more concerned as to the ongoing of the work and the advance of the church. Latin America is so very much in everyone's thinking; we hope it is going to mean permanently improved relationships, a deepening of good neighborliness, a new sense of oneness and togetherness among the nations of the western hemisphere. Which study are you following?

New View of Latin America

A series of programs

Third in this interesting series of programs is "Presenting Puerto Rico." You may choose to present the subject according to the suggestions given in the pamphlet, *Program Three,* or you may work out some other device. You have an interesting and adequate lot of material prepared by our missionaries, the Mortons and the Carpenters. (This packet is available for 75¢.)

World Call will add to your information. Have someone look up all articles for the past two years and give the gist of them in an announcement for reading.

Other reading on Puerto Rico may be emphasized as follows:

Survey Graphic, December, 1942, has a splendid article and accompanying pictures. "Puerto Rico in Turmoil" is the title.

John Gunther has a chapter on Puerto Rico—he calls it "Our Orphan Island"—in his book, *Inside Latin America.* He stirs our conscience with his information. Price, $3.50.

Outlook in the West Indies, by Edward A. Odell, is very interesting. Price, 25 cents.

Now is the time to read *Cross in the Caribbean,* by Albert E. Idell. A book of missionary fiction, its locale one of the Caribbean Islands. Price, $2.50.

The Other Americas

A discussion course

"The Printed Word" is the theme of this third session study. The leader's guide contains rather detailed suggestions for the carrying out of this study. It will be noted that the assignments for study and report are found in the study book, *On This Foundation,* and the pamphlet, *Disciples of Christ in Latin America.* Other resource material is listed. (This packet may be ordered, 75¢.) Remember as you plan this study that the World Day of Prayer comes in March and one of its four projects for support is Christian literature for mission lands. Find everything possible on providing Christian literature for Latin American lands.

Worship Service

The year's theme, "The Missionary Message of the Bible," has for its March study, "A Missionary Church," based on the Book of Acts. Material for this service is found in this WORLD CALL.

In connection with this reference to the worship material, we would like to call your attention to that very splendid book, *The Missionary Message of the Bible,* by Julian Price Love. It is strongly recommended for reading. National and state leaders of missionary organizations-education have been telling us that this is a *must* book. Every missionary organization should have a copy. Price, $2.00.

How to Pronounce It?

Have you tried out the game of pronunciation as suggested by this page last month? If not, how about a few minutes devoted to it for March? To be able to pronounce names of people and places and to be able to use a few Spanish words with assurance is a vastly satisfying experience. Gives one the *feel* of a country too. We recommend a few minutes devoted to pronunciation of names used in the March studies. Some were given on this page last month. Others you can work out from the pronunciation guide. If you are using the program on Puerto Rico this month, you might set someone to work in advance finding names of places and people connected with our work there and then have a brief and sprightly drill in pronunciation.

How About Singing in Spanish

"I don't speak Spanish," you say. "Oh, that's all right," we answer, "you can learn." We shall choose a short song, one with which you are familiar in English. Then if the idea takes we might do a longer one. Let's learn to sing the benediction, "Into My Heart," in Spanish. You probably have the music or can get it from some conferee. Or you will find it on page 33 of *Fun and Festival from the Other Americas.* The words follow:

Ven a morar, Ven a morar,
A mi corazón, O Cristo,
Ven sin tardar, Ven sin quedar,
A mi corazón, O Cristo,

Sing it in connection with the worship service. Sing it following the missionary benediction. Sing it at every meeting during the year and in other group meetings. It will help immeasurably in bringing a close sense of fellowship with our Latin American neighbors.

Other songs are found in *Fun and Festival from the Other Americas* (25¢) and in *Canciones Tipicas* (75¢).

Planning Ahead

April 14 is Pan-American Day. Begin now to plan for a suitable observance. A luncheon, or dinner, or tea, a special program, guests-of-honor any Latin American folk in your community. This page next month will carry suggestions for keeping the day.

Movies or Slides

"The Forgotten Village," by John Steinbeck, is a telling film on village life in Mexico, dealing with health education in Mexico and the difficulties encountered because of the superstitions of the people. One hour in length, 16 mm., a black and white sound film. It is available for rental from Religious Film Association, Inc., 297 Fourth Avenue, New York, N. Y.

This month's study of Puerto Rico causes us to remind you that very interesting films are available on our own work in Puerto Rico, taken by Manly Morton, missionary. 5 reels.

There are also motion pictures on Mexico, Paraguay, and Argentina. There are lantern slides with lectures on Latin American fields.

March 12, 1943

On every missionary calendar the above date should hold prominent place, the World Day of Prayer which comes annually on the first Friday in Lent. It is one of the most important and most thrilling days of all the year. To renew your enthusiasm for it, reread the description of last year's observance among our own people as told by Mrs. R. A. Doan, in WORLD CALL, June and July-August, 1942 numbers, page 35.

Your materials for the keeping of this day are awaiting you. You ought to place your order without delay to assure having your supply. Late ordering often means exhausted supplies or tardy delivery because of wartime demands upon all transportation facilities. You will want the following:

A poster—very attractive announcement for your church vestibule or bulletin board 17 x 22; 5 cents.

Handbook for Day of Prayer Leaders—suggestions for program, promotion, publicity, and radio, a wealth of practical helps; 10 cents.

Adult Program—"Father, I Pray That They May All Be One"; a copy for each person present is needed in order to carry out the service in the most effective manner; 2 cents each, or $2.00 a hundred.

Call to Prayer—a small flier, containing a beautiful prayer for 1943 and an announcement of the day's observance; free in limited quantities to care for your needs.

In addition to these things we call attention to a recent pamphlet, *Building Women Leaders,* on the eight union Christian colleges for women in the Orient. Remembering that the support of these colleges is one of the four projects of the World Day of Prayer, we feel this pamphlet will be welcomed by all. Price, 2 cents.

Note: All materials referred to on this page may be ordered from The United Christian Missionary Society, Mission Building, 222 Downey Avenue, Indianapolis, Ind.

Youth and Missions

World Friendship Seals

THERE is something about a seal that is sacred. Whether it is a symbol of thority, of contract, of promise, of iendship, of love, there is a finality out it, a something that may not be sputed or questioned.

How fitting, therefore, that this symbol used by us as we pledge ourselves to rry out God's will in the world; as we dicate ourselves to world friendship idst world hatred; as we determine that so far as is possible we shall be mend- s of the breaches that we inevitably ve a part in creating when our country at war!

World Friendship Seals! Yes, you've ard of them. They were announced to u during Youth Week. Perhaps you ve already begun to use these symbols your God-given authority to make Jesus own in all the world. Every seal monstrates your purpose to do just that. is a symbol of your friendship and ur love that is as broad as the world. ut even more—every seal is a token of mething already done—of money already vested!

If you do not have your own personal al book send for one right away to your ate secretary or to The United Christian issionary Society. There are one-dollar ooks and five-dollar books to be filled ith ten-cent seals and twenty-five-cent als respectively.

Twenty-five thousand dollars! That's ie goal of the World Friendship Fund to e reached because hundreds of young peo- le have regularly exchanged such sums of oney as they could for these seals—sym- ols of authority, of contract, of promise, f friendship, of love!

(Note: Be sure to take special note of he picture of Daniel Lopez de Lara on ne of the seals. He is mentioned in the aterial for your third program on Mex- o and Puerto Rico. See also the pictures f May Wilson, and Mrs. V. C. Carpenter, issionaries in Mexico and Puerto Rico, espectively.)

World Day of Prayer

The World Day of Prayer is March 12. he United Christian Youth Movement has ooperated with the United Council of hurch Women in the preparation of a ervice for young people for this extremely ignificant observance. For years this day as truly been a *world* day of prayer—a lay recognized by Christians all over the vorld as one in which they were having ellowship with other Christians and with od which no earthly powers could pre- ent.

Copies of the service go to every mis- ion field where translations are made so hat Christians everywhere may not only bserve the day together, but that they nay think together the same thoughts and ray together some of the same prayers. ometimes these thoughts and prayers are written by Chinese, Indian or other Christians, and translated into English and other languages.

Mrs. Doan, our vice-president, has just shared with the writer (December 28) a letter from C. Manly Morton, our missionary in Rio Piedras, Puerto Rico, saying that he had received the program, that his class in Christian Worship in the seminary had translated it, and that it was ready to send to the printer. The Committee on Christian Education of the Association of Evangelical Churches in Puerto Rico is sponsoring the observance, and will print an edition of at least 5,000 copies for use in Puerto Rico.

With brothers and sweethearts and friends scattered all over the world, this day has a special significance for young people this year. Do not let anything prevent your holding it sacred. Discuss plans for the day with the adults of your church; and if materials have not been ordered, send for them at once.

International Youth Service

There was no room in the packet, *Latin America,** for any adequate information about the constructive work being done by groups of young people in Puerto Rico and Mexico through Civilian Public Service Camps and Work Camps. Certainly you would not want to bring to a close your program on these two countries without some mention of these projects. If you have the book, *Tales from Latin America,* by Frank Mead (fifty cents), you have already noticed that one of his stories is about work camps sponsored by the American Friends in Mexico. Be sure to use this story.

In the Laguna area of Mexico, young people have worked with the Mexican people in building a model village. Instead of the tumble-down shacks of a few years ago, here are adobe houses in various colors, each with a shower and a central hallway, both of which are still rare luxuries in the rural parts of Mexico. Each house also has sanitary facilities, the absence of which is one of the principal causes of hookworm and other intestinal parasite diseases which are the scourge of the poverty-stricken Mexican countryside.

In Durango, twenty-four girls helped the villagers to enjoy each other through community sings and creative recreation of various kinds.

The rural hygiene and sanitation project in Vera Cruz is a year-round project. In cooperation with Mexican and American specialists furnished by the Rockefeller Foundation, young people have here practically stamped out yellow fever. By digging a huge ditch, the campers have drained the swamp which has been the breeding ground for malarial mosquitoes.

Reconstruction Unit in Puerto Rico

The Church of the Brethren have a medical unit of conscientious objectors busy on "work of national importance" in Puerto Rico. This is how important—*in Puerto Rico there are 300 doctors to care for 2,000,000 people, and almost all the doctors are located in cities while 70 per cent of the population is rural.*

The unit is located in the rural village of Castaner. The 40,000 people who live within a fifteen-mile radius of this town have the services of only two doctors, one of whom is quite old. Large families with an average annual income of only $135 a year live in little hovels, often eight by twelve feet, and built out of scraps of tin, wood, and grass. No wonder the death rate is so high, that typhoid, hookworm, malaria, and tuberculosis are rampant.

The young men first had to remodel an old CCC barracks type of building into what could serve as a general hospital. Almost at once they began training Puerto Rican young men to serve as nurses and doctor's assistants.

Discussion Suggestions

In connection with the third missionary program in the series on *Latin America,* you will do well to spend some time in a discussion of our relations particularly with Puerto Rico. Many people in this country are quite vocal about what England ought to do in India, but many of the same people know nothing about the relationships between Puerto Rico and the United States. Is it becoming to know so much about other people's faults and failures and nothing about our own?

There is much talk about the great responsibility of the United States in bringing the whole world back to freedom and justice. Such talk would find much greater favor among some peoples of the world if they did not know so much about our failures along these lines in dealing with the Negro and Puerto Ricans, for example.

May we urge you, if at all possible, to have your most alert member read the article, "Puerto Rico in Turmoil," in the December, 1942, *Survey Graphic.* Here you will find facts that every American should know about our good and bad actions in Puerto Rico.

After this information is given, ask your group what grievances Korea and Puerto Rico would have in common against Japan and the United States respectively. Try to be just as objective in talking about our own country as in talking about any other country. For objectivity makes us humble, and humility is one of the Christian virtues about which we often read in the Bible. We also gain understanding and sympathy when we try to see ourselves as others see us.

*This is the current missionary packet for seniors and young people. The price is 65 cents. A copy of *Fun and Festival from the Other Americas* is included. If you do not have the packet, order it from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

Missionary Worship Service

Theme: The Missionary Message of the Bible

MARCH

A Missionary Church

Musical Prelude: A Medley of Missionary Hymns

Call to Worship: Ps. 100:1, 2

Hymn: The Church's One Foundation (stanzas 1, 2)

Scripture and Meditation:

Following our worship theme for the year, "The Missionary Message of the Bible," we are thinking today of the church, "A Missionary Church," basing our study on the early church's marvelously unfolding development as revealed in the Book of Acts. Dr. Julian Price Love, whose book, *The Missionary Message of the Bible,* gave us the plan for this series of devotional studies, says the early Christians had certain fundamental principles on which they repeatedly acted. These he calls "the strategy by which the Christian church came to occupy so much of the world for Christ before the end of the first century." As we note these things, we may well question ourselves as to how well we present-day Christians put into practice these principles.

We note first the *impetus of an intimate fellowship* or the sense of "togetherness." Let us hear the reading of one of many occasions where the early disciples were one in their spirit and action (Acts 2: 1-4). We know how they prayed and learned together, how they shared their possessions and cared for one another's needs. Again we glimpse this sustaining fellowship when Peter, released from prison, found many gathered together praying for him. A sense of intimate fellowship with the Christian people of all lands and races today would lead to greater accomplishment. Likewise a sense of concern for our Christian brethren would surely cause a more thoughtful providing for physical as well as spiritual needs.

The early disciples never hid the name of Christ until some more appropriate occasion but at all times *glorified him by word and deed.* Peter's sermon on the day of Pentecost was a brave and fearless message. The early trials of the apostles resulted from their persistent and straightforward preaching on the streets of Jerusalem. Before the council they spoke with the same boldness. As they were scattered and went everywhere we note their steadiness. We are amazed that they did not sometimes give a thought to their safety, tempering their words to the occasion. Let us read just one of the many stirring illustrations of how those early followers glorified Jesus by word and deed (4:23-31). No wonder the church of the early centuries grew when followers of Christ were so ready to testify of him.

The early Christians *combined healing with evangelism.* They knew that God was for the body as well as for the soul. Among the many incidents along this line we will hear the reading of one. (9: 32-35.) Caring for physical needs in the name of Christ makes plain his love and compassion. Medical missions, agricultural missions, all forms of social uplift, make known "his saving health among the nations."

There is the *refusal to recognize race distinctions.* Note the crowd at Pentecost. (2:5-11.) Remember how kindly the complaint of the Grecian widows was met, how Peter went to share the message with Cornelius, how Paul was finally spurned when he declared that he was appointed to go "far hence to the Gentiles." The early church believed strongly that there must be no racial barriers. Do we as strongly believe? The early church was willing to suffer persecution in order to carry out its belief. Are we as willing?

Another characteristic of the apostles and many others of the early church was *taking persecution joyfully,* recognizing it as a natural part of their service. Such an attitude made them scorn to plan ways of avoiding any act or message that would lead to persecution and lifted them above compromise. (Read 21:12-14.) Christians who "count not their life dear" in little as well as big things are needed in Christ's service today.

And, finally, the early Christians *followed the direction of the holy spirit.* They were filled with the sense of the indwelling spirit. (Read 1:1-8.) Repeatedly the Spirit's direction is noted: Philip was told to go to Gaza; Paul was called into Macedonia; he was told not to go to Bithynia; the church was told to separate Barnabas and Saul for the far-reaching task of the church. A similar sense of certainty of the will of God for us of the present age might send us forth to serve with a greater zeal and make ours more fully a missionary church.

Prayer: That our lives may be spirit-filled and spirit-directed; that we may be passionately concerned that the Christ may be made known in all the world; that the abundant life may speedily come to all mankind.

(It is suggested that the Bible references be previously assigned and read without announcement.)

Echoes From Everywhere

Water

BREAD, they say, is the staff of life. Yet no such fulsome praises are sung for that which is even more necessary—water. To those who have merely to press a lever or turn a faucet to have their fill of pure, clear water—hot, cold or indifferent—any laudation of water may seem exaggerated.

Yet here in Congo, with water, water, everywhere, we spend an appreciable part of our lives in getting a drop to drink. Perhaps we are just too particular. After all, the African natives, some of them at least, seem to survive. With a little philosophical reflection, we could learn to drink the tea-colored water of the rivers or swamps. It would be just like tea without the aroma. We could forget perhaps, that it gets its colloidal coloration from the weeks of contact with decaying leaves and other vegetation as it flows leišurely on, by the gallon, in the numerous streams and swamps. Where else, in all the lands of the earth, is there more water?

As Disciples, we should be happy to have such a rainfall, and indeed it is convenient in the back-country to find a baptismal pool just around the corner!

At places of fixed residence such as Mission stations, we soon adopt a routine of boiling and filtering water each evening, or a quantity several times a week. But let a visitor come and the boy says, "Basi baosila (the water is finished)." In chastened ignominy we send him to borrow from a neighbor, or apologize for serving hot water to drink.

But when we are itinerating, we are really lucky, or congratulate ourselves on the training of our staff, if we have plenty of good fresh water. Not all of the villages indulge in the luxury of a clear water spring.

—Congo News Letter.

Relief Funds Working

A year ago we wrote that the United China Relief funds were not large enough to affect the situation here appreciably. Now they are coming in a veritable flood and are a great boon to the fields of work for which they are contributed. We pray that they will continue at this high level, or higher, for at least another year.

Four years ago I joked about living here on food that comes from a garden instead of from a tin can. The other night an American friend from Cascade, Montana, brought us a pound of tinned butter. So, for the first time, we missed our can opener which had been lost for two years! Well, the Chinese have been "living off the country" for nearly 9,000 years, so we ought to be able to do it for the duration! Szechwan is well supplied with vitamin C in oranges, pomelos, tomatoes, and red peppers; but vitamins A and D are somewhat lacking—too much cloudy weather for the latter.

—Margaret Smythe.

Chengtu, West China.

If We Only Had a Doctor!

Our two months' vacation is over and well spent. We had our refresher school for our field workers and they went out happy to have others added to their work. We were able to open up work in four new villages. Just now, however, we are mourning the death of two of our strong leaders, one a man and the other a very exceptional teacher's wife. The man could have been saved had we had a doctor.

—Martha Bateman.

Monieka, Belgian Congo.

Illkie in China

We wish we could tell you more about new-found American friends out here, whom there have been quite a number m time to time but whose names we not mention. Lewis saw Wendell Will- in Chungking at the UCR reception, Madame Chiang Kai-shek stole the w with her charming personality! rdie and Joan saw him at the campus e when he came out to speak to the dents. His pilot brought Lewis back m Chungking along with his two Russian ots on the locally-used unmentionable ne. We were thrilled to hear three or r days later that he had landed in aska and Canada. It made the good U. S. A. seem much closer.

—Mrs. Lewis Smythe.

Chengtu, West China.

eing for Himself

J. B. Hunley, pastor of the Gilboa urch, Cuckoo, Virginia, received a letter m one of the church boys now in India. e local paper carried the letter and ve it editorial mention. The young an is only 24 years old, and went to e Far East early last year to work with e TVA along the Burma Road as a vil engineer in sanitation work. He is . E. R. Lacy. We quote from his letter ich gives his impression of India:

"Am having a grand time over here, d am really getting a deep appreciation r the Indian people. I've seen a pretty od cross section of the country, and ving been usually alone or in very small oups have been able to get a better cture of the place than the average sol- er. Taken all over, I've never seen a ore appreciative or kinder lot of people. s obliging as they know how to be, and mple, sometimes disquietingly simple, but ey definitely have the lead on other ces I've contacted in the Far East, or en crossing the Middle East. Though nerally lazy like us rebels, you'd be rprised by the work they can do, and ey are generally just as intent on beat- g the enemy as we are. . . .

"I've met some missionaries over here r whom I have great respect, too—very eat indeed. I wonder if the mission societies back home have really believed what they study about mission life here. To me it was always a bit fictional, and I couldn't really believe that in actuality it was just as they described it, but having seen them here, and in the first two countries I was in, I know that their stories are remarkably true. I think they do a lot of good for the people, and that they are a salvation for the communities in which they serve. The missionaries do so much for educating the people, for bringing life to the villages, for improving living conditions and setting higher standards—certainly that must be the greatest way one could serve Jesus, even if the minds of the people do not allow them to be earnest and genuine followers."

"A Gift for Every Child"

More than forty thousand children who last year enjoyed Christmas in their own homes, around their own gaily decorated trees, among congenial friends and surroundings, and over a rich festive board, this December faced a dreary Christmas in a strange environment.

But they were not forgotten. Answering a last minute call, representatives of the Home Missions Council and the Federal Council of Churches met in New York City and set up plans for Community Christmas Parties in all of the ten WRA Relocation Centers, with dinners and decorations and "a gift for every child." This project, conceived in the real spirit of Christmas, received spontaneous and enthusiastic response.

The Japanese American Citizens League, the American Friends Service Committee, the YWCA Reserves and other organizations all pulled together with the joint committee in order to spread the greatest amount of Christmas cheer over all the Centers to every last corner.

Each communion was asked to take care of a definite quota of little Japanese Americans. Each was assigned certain Centers. Gifts were to be sent in directly to the designated Centers, where they were received and later distributed by Community Christmas Party Committees composed of representatives of these communions, of the other participating organizations, and of interested adults. A ceiling of twenty-five cents on the cost of each gift was set to insure a uniformity of value.

The Community Christmas program contributed materially to the improvement of public relations both outside and inside the Centers.

Editor Member of Minimum Wage Commission

Harold E. Fey, former editor of World Call, who is now field editor of *The Christian Century*, has just returned from New York where he served as a member of the U. S. Department of Labor committee which set 40 cents an hour as the minimum wage in the sugar industry. This committee is one which was set up under the law which requires that the wages in the major industries be periodically examined and advanced as rapidly as possible to the universal 40 cent minimum.

The committee which held its meetings at the Hotel Astor in New York was made up of 18 persons representing the employers, labor and the public. Theodore J. Kreps of Palo Alto, Calif., professor of economics at Stanford University, was chairman of the committee. Before it appeared representatives of the Hawaiian, the Louisiana and the Florida cane sugar interests and also those concerned with beet sugar in many of the states in the Middle West. The decision of the committee to recommend a 40 cent hourly minimum wage will increase the wages of approximately 12,000 of the 60,000 employees in the industry.

Hidden Answers

1. What and when is the World Day of Prayer?
2. Outline the evangelistic project for 1943.
3. Why do we need to do something about our church school enrollments?
4. How many churches are in the village of Choluca, Mexico?
5. Tell about the beginnings of the Longview Church.
6. What suggestions does A.P.R. give for better racial relations?
7. What changes have been made recently in national leadership personnel?
8. Why do the young men in the armed forces need the chaplains?

In Memoriam

Emma Florence Hazelrigg, May 28, 1942, Kennard, Indiana. Charter member of Kennard Christian Church. Active in all of its departments. A Sunday school teacher for 65 years. World Call Secretary at time of her death. Age 81.

William I. Bacon, November 6, 1942, Oakland, California. Husband of former World Call Secretary; elder in the Fruitvale Christian Church; an ardent supporter of the missionary program. Age 57.

Mrs. Charles Earle, November 26, 1942, Falmouth, Kentucky. Earnest Christian, faithful to church, Bible school and missionary society.

Mrs. R. Y. Duncan, December 10, 1942, Mt. Sterling, Illinois. Active member and ardent supporter of Christian Church, Sunday school and missionary society. Her life was crowded with acts of kindness, deeds of unstinted service, and with loyalty to her Master. Age 80.

Mrs. W. H. Watson, November 15, 1942, Hot Springs, Arkansas. Member of women's state board in Arkansas for several years; active in her church and Sunday school. Attended all International Conventions in last ten or fifteen years.

Mrs. Mary Thornberry, December 7, 1942, Mansfield, Ohio. Church member 80 years. Charter member of missionary society at Mansfield and president various times. With her husband served as superintendent of Dallas Home for Aged at one time. A remarkable woman. Age 92.

Mrs. Sara Lu Whitman, December 9, 1942, Cameron, Illinois. Sunday school teacher for 20 years; superintendent of Sunday school; choir member; past president and faithful member of missionary society.

Henry H. Dreman, December 8, 1942, Princeton, Illinois. Honored member of First Church, having been an elder for 20 years and later elder emeritus. Sunday school superintendent during the school's most thriving years. Faithful, and active until he became an invalid several years ago.

Helps for Leaders of Junior Groups

These pages contain suggestions for your use as you plan for and help your Juniors carry on a study on the Theme, "Understanding My World." The session plans and supporting materials will appear in the February 21 and 28 and the March 7 and 14 issues of "Junior World."—Mabel Niedermeyer.

Understanding My World

By Elizabeth F. Tibbals

Purpose and Scope

"Understanding My World" is a four-session study planned to help boys and girls to discover law, order, dependability and beauty in the world, and to think of themselves as workers with God.

Is there anything more needed today by children and older people alike, than the security that comes with this discovery and the realization that "This Is My Father's World"?

Although this unit majors in the realm of the natural world with its wonders and puzzling phenomena, it will contribute to the Juniors' sense of God in the world of human affairs as well. It is a short step from the vision of God as Creator of the world of nature to God the Father of that human life which sometimes seems to us to be so much less orderly and dependable. An appreciation of the plan and power of God as we see it in the changing seasons makes a firm foundation on which to build an unshakeable faith that "though the wrong seems oft so strong, God is the ruler yet."

To lead toward this larger goal we will hope to help the Juniors to discover more satisfying answers to their problems about natural phenomena. Perhaps they have heard about, seen pictures of, or actually themselves experienced such a catastrophe as a flood, a severe storm or hurricane, or a drought. If so, many no doubt are puzzled and troubled over why it happened. In a world that they have been taught follows laws and was created by a good and kind God, how can such things happen?

Through this study Junior boys and girls should grow in their development of a Christian philosophy of the universe. Too often children hold strange explanations for things they do not understand. Soon they are tortured by fears of punishment in the form of some disaster to themselves or those they love. Older people sometimes increase such fears by speaking of Mr. Jones's losing his barn in a thunderstorm as punishment for his way of living. Through this study Juniors should see catastrophes for what they are and not twisted into the vengeance of God.

We shall try through this unit to help Juniors to see religious meaning in all life, and so to respect it and not to exploit it for selfish ends. They should sense the joy and release one gains through caring for and working with God in cultivating the growth of living things.

Perhaps most important of all we shall hope to lead the Juniors to a more satisfying experience of worship as they come into fellowship with God through seeing him at work in his world and through working with him in helping the growth of natural life. An experience of prayer that is more meaningful will be a part of this deepening worship, and will overcome false ideas and disappointing attempts to pray on the part of some children.

Unit Activities

In a unit of this kind, groups which meet in or near the country where they can go out-of-doors to explore and make collections have a real advantage. Those which meet in the city have other resources, however—museums, libraries, florists, parks. It will be well to choose only one of the activities suggested to be carried through the unit, unless your group is large enough to divide into small interest groups, or unless it meets for a long session when a great deal of work can be done. The spring collection, however, could be carried along with another activity by almost any group.

1. *Making a Spring Collection*

A table at one side of the room can become an exhibit center where pussy-willows, blossoms, bird feathers and the like may be displayed as they are brought by the children. A picture of each and all information about it might be recorded in a book which might be named "Our Spring Book."

2. *Making a Book on Finding God*

This might be illustrated with pictures showing how both great things and tiny things show us God. The pictures might be cut from magazines or drawn freehand by the Juniors. Poems may be copied from "Junior World" and other papers, and some should be composed by the group. The pages of the book should be at least the size of typewriter paper.

3. *Making a Movie*

A moving picture illustrating the hymn, "This Is My Father's World," or illustrating a series of the Bible verses studied would be an excellent summary and unifying activity. Directions for making a movie will be found in the Junior material.

Other Activities

Juniors will gain much from certain experiences which it may be possible to plan sometime during this unit, although they will not necessarily be carried through the four sessions.

1. A walk out-of-doors to discover beautiful things and signs of spring.

2. Planting seeds or bulbs and caring for them as they grow.

3. Having a star party with someone who knows astronomy to tell the children about the stars and help them to find some.

4. Learning and singing nature hymns.

February 28—Is God Our Friend?

In this opening session of the unit it will be our purpose to uncover and discuss some of the Juniors' puzzling questions and misunderstandings concerning God and his love and goodness toward us, helping the boys and girls to see him as a loving Friend.

The Junior leader will need to talk with you about his plans for this session. You should be ready to help him to choose Juniors to take part, and to guide him in making a detailed plan.

It will be your responsibility to guide both the discussion and the work period. The latter may be spent today in making the covers and pages for a book on "Finding God," or in beginning a movie illustrating the hymn, "This Is My Father's World." If you are so situated that you can go for a walk out-of-doors, this session will be a good time to plan for this.

Such questions as the following should be included in the discussion:

Why does God let floods and earthquakes happen?

Why do we have droughts?

If enough food is grown to feed everyone, why are there hungry people?

Why are crops so often lost in some way?

Juniors have had studies in natural and social sciences to a limited degree. They know enough about the earth to realize that it is governed by laws. Help them to recognize that these are laws of God, that they are not set aside for anyone. It is up to people to learn how those laws work and then to follow them. For instance, floods sometimes come because men are selfish. They cut too much lumber to make money and in this way destroy the safeguards nature left against floods. There are hungry people because we have not made a way to help them earn or have food. Some disasters occur because we do not yet understand how to work with some of God's laws. We need people who will learn the secrets of God as great discoverers of the past have done.

Session Outline

As The Juniors Arrive.—(Junior leader.)

Quiet Music.—Holy, Holy, Holy.

Introduction To The Unit.—(Junior leader.)

Discussion.—"Things That Puzzle Us." (Led by Adult leader.)

What The Bible Tells Us.—(Report by three Juniors.)

Prayer.—(Junior leader.)

Hymn.—This Is My Father's World.

Story.—"Clyde Begins To Understand."—(By a Junior.)

Offering Service.—(With Hymn of Dedication.)

Work Period.—(Led by Adult leader.)

Closing Hymn.—Lord of Earth, the y, the Sea, or, All Things Were Made Him.

larch 7—We Find God In the Greatness of the World

Last week we began this unit by a dis-ssion of some of the things that puz-e boys and girls—floods, droughts, earth-akes and the like. Today we should lp them to see how the greatness of the orld he has made speaks to us of God d his love. As they see the marvelous rking of his laws, they should become creasingly aware that we need to work rd to learn more about them, so that e will not break them causing catas-ophes in nature.

You should meet with the Junior leader check over the plans for this session. will be your responsibility to guide e work period. What you do will de-nd upon the projects under way in your roup. The poems in the session plans ebruary 28 issue of "Junior World") ay be added to the book on finding od. Pictures may be found or drawn to ustrate them. Help the Junior leader obtain a few books of poems and mns for the Juniors to use in search-g for other additions for their book. ature and prayer books from the ten-nt stores, and the Juniors' science aders will prove excellent resource ooks for this study in this aspect.

Session Outline

As The Juniors Arrive.—(Add to pring collection, browse through books nd pictures brought today.)

Call To Worship.—Psalm 100. (In nison.)

Prayer.—(Junior leader.)

Hymn Response.—Lord, Thy Glory Fills ne Heavens.

Scripture.—Psalm 8:1, 3-9; 148:1-13.

Poems.—(Introduced and read by four uniors.)

Hymn.—This Is My Father's World.

Story.—Job, a Man of Faith. (Told y Junior leader.)

Prayer Poem.—(In Unison.)

Offering Service—

Work Period.—(Guided by Adult lead-r.) Continuing work planned or begun.

Planning Ahead.—(Adult and Junior aders.)

March 14—We Find God In Many Tiny Things

The meeting this week should help the uniors to recognize that God reveals imself through even the tiniest of living hings. They should feel that even as he mountains and oceans show his great ower and wisdom in planning this world, o do tiny birds and flowers and even he living things that are so small we ee them only with a microscope.

Read through the materials in "Junior Vorld" for March 7, and be ready to elp the Junior leader find pictures, oems and hymns appropriate for this heme. Nature magazines will be a valua-le source for such material.

The discussion will be your responsi-ility. You should be ready to tie to-gether the three reports just given, answering questions that the Juniors may ask. Tell any brief stories of tiny things of which you may know that would be of interest to the Juniors. Comment on the hymn just sung as it summarizes the thought of this session.

Bring the work under way to as near completion as possible today. There will be time next week to finish it, but most of the work should be done today to make sure that the finished product is ready for use in the closing worship service.

Session Outline

As The Juniors Arrive.—(Add to spring collection and examine new materials.)

Quiet Music.—Holy, Holy, Holy.

Hymn.—For the Beauty of the Earth.

Introduction To The Topic.—(Junior leader.)

Scripture.—Matthew 6:26, 28-30.

Prayer.—(Junior leader.)

Hymn Response.—Refrain from Day Is Dying In the West.

Reports.—"Tiny Things Tell Us of God." (Three Juniors.)

Discussion.—(Led by Adult leader.)

Hymn Study.—All Creatures of Our God and King. (A Junior or the pianist.)

Hymn.—All Creatures of Our God and King.

Offering Service—

Work Period.—(Led by Adult leader.)

Closing Prayer.—(Adult leader.)

Planning Ahead.—(Adult and Junior leaders for next session.)

March 21—God and Man May Work Together

This session should bring to a close the unit on "Understanding My World" by helping the Juniors discover different types of workers which are cooperating with God in his world and how they themselves may work with him through the observance of laws.

You will need to help the Juniors to bring to completion their work on the moving picture or book and to have it ready to show during the worship service.

The discussion which follows the reports by three Juniors should help the group to summarize their discoveries of the last three weeks, and also discover ways in which they can cooperate with God's laws. (Health, cleanliness, safety—these laws are in harmony with God's rules for the universe.) Ask again the question, "Is God Our Friend?" and again list the reasons for wondering and the reasons for being sure that he is. The second list should be longer and more convincing than it was at the beginning of this unit.

Session Outline

As The Juniors Arrive.—Arrange spring collection, etc.

Work Period.—(Adult leader.) Complete all work.

Quiet Music.—This Is My Father's World.

Call to Worship—

Hymn.—All Creatures of Our God and King.

Scripture.—Psalm 90:1-3; 16, 17.

Hymn.—God of Earth, the Sky, the Sea.

Reports.—God and Man Working Together. (Juniors.)

Discussion.—(Led by Adult leader.)

Moving Picture or Book Presentation.—(By several Juniors.)

Hymn.—This Is My Father's World.

Prayer Poem.—"I'm Thankful."

Story.—"A Mighty Hunter." (By a Junior.)

Offering Service—

Closing Prayer Poem—

Book Review

THEN I THINK OF GOD, Mabel A. Niedermeyer. St. Louis. Bethany Press. $1.25.

Then I Think of God, by Mabel A. Niedermeyer, is a book of devotional readings for children. It is not a book to be read through at one or two sittings. The content is arranged by months with short interpretative thoughts on the child's everyday experiences integrated with the spiritual life of the child for direct relationship to God. Included in the arrangement, there is an additional litany for each season.

The book is designed for children between the ages of six and ten. To have this material arranged for the year in one cover is an advantage to parents and persons seeking devotional guides for children. The messages, the prayers and scriptural verses are so in harmony with the child's natural expressions and experiences. Some of the topics treated are: snowflakes, electric trains, friends, kite flying, a quarrel, airplanes and thoughts in church.

This volume of devotional helps should be in the hands of every parent and teacher of children.

—NELLIE C. YOUNG

I. C. C. Completes 15 Years

THE Congo Christian Institute, Bolenge, Belgian Congo, in September completed 15 years of teaching and graduated its 13th class. The class was composed of 1 special and 18 regular students. All Congo stations except Coquilhatville were represented in the class. Since the first commencement 13 years ago, 244 men and 235 women have been enrolled; and 131 regular students have been graduated and 11 have finished special courses. Last year's student body numbered 94.

The course of study is geared to village life and covers three years. All students must give specific hours to manual labor including agriculture. The graduates of the Institute are now at work in all the stations, and many of them are holding responsible positions with the government and with commercial concerns.

News From a Missionary in India

By L. FRANKLIN WHITE*

WE WHO live in India, the home of hunger, in the midst of nearly 400 millions of people, who suffer during wartime even greater privations than in normal times, are glad that Christmas is again drawing near. We look forward joyfully to the possibility of making a fresh revelation of the Spirit of Christ our Lord, by bringing help to the suffering, comfort to the sorrowing and encouragement to the depressed. To our friends in the homeland, who help us to continue our ministry in India, we send our heartfelt Christmas Greetings, knowing the burdens you also bear, and realizing that in your sorrows the good cheer of Christmas will come as a healing balm. We join you in praying for Christ's peace and goodwill on our earth.

Oxcarts in India

America at war! Almost a year has passed! It hardly seems possible and we can scarcely realize what American life is like today. America must be a busy place, throbbing with the activity of the war effort as she attempts to keep the torch of liberty held high by methods forced upon her by those who would snatch the torch and extinguish the light. Things are looking more hopeful now and we pray for an early victory and lasting peace afterward. We can keep in fairly close touch with the news through such a paper as "The Statesman" from Calcutta, and through radio news-broadcasts.

This letter finds us busily engaged in getting into our fall and winter program of work. During the past year we have had what might be called full responsibilities, but considerable time was spent in definite language study. Last week I completed my examination in second year Hindi, and this is quite a heavy burden off my shoulders. The results of this examination will be forthcoming in two or three weeks. In the August oral examination I passed with Distinction, but I by no means have mastered the language for this is a lifetime project in any tongue. Nevertheless, I will not now be burdened by required formal examinations. Now comes the task of launching full time into the work. Ada has not yet taken her second examination, but plans to take it during the next year.

Within the next two weeks we expect to begin our evangelistic camping program. This week we have been busy with preparations. One of the main jobs has been the repair of tents and other equipment. Two tents are in an almost hopeless condition, but we shall try to make them last for at least one more season by putting patch upon patch. The parable of Jesus concerning the man who puts new patches on old garments comes vividly to our minds.

Beginning September 15, we held a two weeks' Evangelistic Institute for all of our evangelists and Bible women. The institute was held here, but the Fosterpur group cooperated with us in a joint meeting. The Fosterpur station is only ten miles from here. Maqbul Masih was what might be called the "dean." I assisted to some extent, but was much of the time engulfed in the final preparations for the language examination. Miss Nicholson, who is in charge of the women's evangelistic work in this station, assisted also. In addition to these, Mr. Gamboe and Miss Shreve from Bilaspur helped us out by teaching some of the classes. These institutes are held each year in preparation for the extensive evangelistic program among the villages during the winter months. One might call them "refresher courses" for the workers.

Touring will be more difficult this year because of petrol rationing. At the present time we can obtain only four gallons a month. Most of the traveling will have to be done by oxcart. These can be hired for a nominal charge. They are very slow and give one a bumpy ride, but are safe and sure. We men will travel much by cycle but, of course, the women and camp equipment will go by way of the carts. A horse would be a good means of travel, but this would require considerable added expense for only a limited period of time. A fairly good horse can be purchased for about the equivalent of fifty American dollars and could, if bought, be sold when the war is over and sufficient petrol for the car again obtained. We may have to be content with cycles, however, and with the springless, two-wheeled ox-drawn cart like those used from time immemorial. The work of the Kingdom must go on by whatever method of travel is available.

No doubt many of you have been wondering about the Congress Party movement which was launched here in August. Perhaps you know as much as we, for about all we know, as Will Rogers used to say, is what we read in the papers. There has been considerable disturbance many places with a great deal of damage to property, but the government cannot tolerate such things these days and so has done a good job of handling the uprising. Some people there in America might conceive of such a movement as a practical working out of the principles of "non-violence" as taught by Christ, but to imagine thus is wishful thinking. I cannot conceive of Christ launching a movement which means riots and bloodshed with willful wreckage of trains and destruction of property.

We are attempting to hold the ropes of the Kingdom out here, and are sticking by and carrying on to the best of our ability in the name and Spirit of Christ our Master. In the future we hope to be able to relate many interesting incidents about our work among the villages.

*Missionary at Mungeli, C. P. India, with the United Society.

Christmas Pageant

Dan B. Genung, Jr., has recently written an interesting and encouraging word concerning the progress of the new work in Los Angeles. He says in part:

"Our Christmas pageant was considerably more of a success than we hoped. Eighty-five children were present. Many parents—about 30 or 40—were also on hand. The program was good, better and more entertaining than we had reason to hope. You will be interested in the cast's composition. Mary was a Chinese girl, Joseph a Mexican; the innkeeper partly white, partly Mexican. The three shepherds were boys of Mexican, Chinese and Korean ancestry; the Wise Men were a Negro and two Koreans; the angels were Mexican and Chinese. The reader was a Caucasian boy.

"Because Christmas holdiays from school began December 12, hectic days followed for the Genungs. Youngsters began arriving on the playground any time after 7:30. We were busy all day long with evenings taken up by play-practice, club meetings, or sessions at making Christmas cards."

Ordination for Luther Shao

The story of the ordination service for Luther Shao of China appeared in the ovember, 1942, issue of "World Call," page 42. This picture taken on that occa- on has just arrived from Miss Cammie Gray. She writes:

"Luther Shao will be seen smiling in the center of the front row. Standing : his left is Dr. Frank Price of the Nanking Theological Seminary whom we asked) take charge of the service. On Luther's right is Bishop W. Y. Chen of the ethodist Church and concurrently head of the National Christian Council, who gave ıe charge. These three are wearing black clergy robes. The woman in front earing white is Miss Nowlin; and just behind her is Mr. Sillcock; the man in grey the front row is Dr. Cressy—these three N. C. C. Secretaries. They did not take ırt in laying-on of hands, but because of their official association with Dr. Shao, ıey are in the picture.

"Lewis Smythe is in the center of the second row, just behind Dr. Shao, and ammie Gray is at his right. Lyman Hoover of the Y. M. C. A. is in the center of ıe doorway in the back row. These three represented our church in the laying-on hands. The others taking part in the service were the ordained ministers on ıe faculties of the Nanking and the West China Theological Seminaries, all shown the picture."

nfluence of Encouragement

By Mabel Ruth Jackson

HAD just finished washing the dinner dishes one evening. On my way through ıe dining room to attack the basket of ending awaiting me, I saw my small ın, Richard, sitting at the table. His rithmetic book and tablet were open in ront of him and there was a pencil in is hand, but he wasn't putting down any gures. He looked discouraged, I thought. e probably didn't like arithmetic any etter than I did at his age. I bent over nd pressed a light kiss on the nape of is neck. Saying nothing, I went on to y mending.

Several weeks later I was surprised nd touched to have Richard say to me, Mother, you remember that night I was ying to study my arithmetic and you ame by and stopped and kissed me on ıe back of my neck? You didn't say a ord, but after that, I just started in on ıose examples and finished them without opping. And before, they had seemed hard. I got 'perfect' on them, too."

It had been such a little, natural thing for me to do and I had forgotten it. Now his words made me feel humble and gave me food for thought. It made me resolve to watch for occasions when an encouraging word, a smile or touch was needed.

How quickly words of reproof come to our lips! Do we ever let slip an opportunity to reprove? It is, of course, because we want our children to be pretty nearly perfect and feel that if we do not call to their attention every lapse from the standard of behavior we have set for them, they will take advantage of it. But this reiterated faultfinding is apt to degenerate into nagging and is sure to be either resented or ignored.

Let us try to substitute a positive attitude toward our children in this respect. Let us be on the watch for times when we can commend actions and not take the performance of duties so much for granted.

If even adults need a pat on the back once in a while, how much more the often bewildered adolescent needs encouragement.

*Issued by the National Kindergarten ssociation, New York City.

Women and World Highways

(*Continued from page 35.*)

been chosen her successor.

The World Day of Prayer, this year falling on March 12, is undoubtedly the best symbol of the unity of church women the world over. The theme for this year's observance is "Father, I pray that all may be one," and the program has been prepared by Dr. Georgia Harkness of Garrett Biblical Institute, Evanston, Illinois, and Mrs. Benjamin E. Mays of Morehouse College, Atlanta, Georgia. Every woman in our brotherhood should share in that service. The women in fifty-one countries have become accustomed to stop long enough to acknowledge that the earth is indeed the Lord's joining in a universal worship service. In every hour of that day women around the world are in prayer to the Father of us all, and we may be sure that wherever they are they are praying for the peace of this sad and weary world.

"Thank God for your Testament"

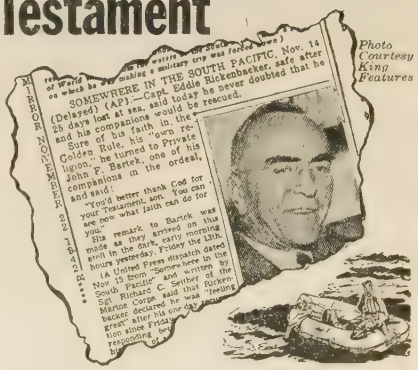


Photo Courtesy King Features

There will be a time perhaps when *your* soldier faces Death. When that moment comes, he too will have the Bible to sustain his faith and courage. You have seen to that!

But will you not do more? Will you not also see to it that the comfort of God's Word is made available to *all* boys in the Service, wherever they may be?

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Missionary Nurse Reports

SINCE last I wrote you I have had a trip into the back country. We baptized 374 converts. After that, school closed and all my girls went home. Three graduated; one has acquired a husband since.

Then Doctor Baker and family left for South Africa for a much needed rest, eye examination, dental work, etc. We have had letters from them and they are having a happy time. Doctor Baker sent some seeds for a lovely purple flowering tree and they are already up. Miss Bateman and Miss Shoemaker brought back some gaillardia seed and another flower. So we are getting some lovely new plants from there. Wednesday I transplanted two Japanese persimmon trees. Doctor got them in the Colony before he left. I hope they are good.

After the Bakers left, we had refresher classes for our one hundred back-country evangelists. I worked with the wives, along with Mrs. Roberts and five native teachers. She taught "Bible Women and Outstanding Work" and a course on kindness; a nurse taught "Food Elements and Values" and care of teeth to both men and women. We had seeds for them of soya, navy beans, corn, cabbage, tomatoes, celery, arrow-root, etc. A boy from the dormitory demonstrated making arrow-root flour. Three others fed rice and fruit to all the evangelists' children and taught them games and songs. I had sewing with the women; each one made a baby petticoat of scraps I had saved. Miss Mitchell and Mr. Roberts had classes for the men and looked after their offerings and palavers along with the native leaders of the church. At the hospital we checked them all for health. The offering was good. They selected some 22 new married students to enter school here as future evangelists, and 8 from the third-year class went out to new villages to preach and teach.

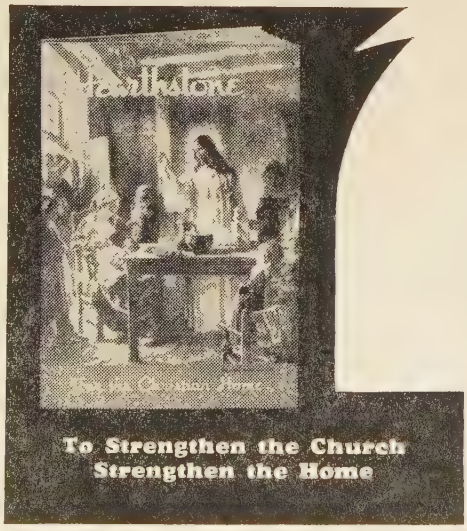
Since then I've been busy getting my hospital records in order, supervising the beautifying of the church grounds, mending my clothes and making two new uniforms and two new dresses. Now we are house cleaning, my helpers are most of the "we," but I've managed to make some new cushions and curtains not to mention the hospital work—50 to 90 ulcers a day, five babies receiving milk, four broken bones and a few little things like that. Hattie [Mitchell] and Ned [Roberts] have been on trips, too.

My dog, Tippy, died and I miss him so much. I still have my faithful Cappy, have had her since 1935. Besides I have a cat and Bakers' parrot that keeps us all laughing with its chatter!

I wonder what you all are doing in these war-minded times. May God guide us each into fuller, more efficient service and true happiness in life.

—BUENA R. STOBER.

Mondombe, Congo, Belge.



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The Bethany Press St. Louis, Mo.

Pension Fund Notes and News

THE gain in new 2½ per cent members for 1942 was 73. The total new 2½ per cent accounts was 237. The total new 8 per cent accounts was 289, a gain of 123. Ministers on lower salaries are included in this group, as well as ministers and churches on salaries above the average.

Nearly 33⅓ per cent of ministers who are members of the Pension Plan have had salary increases in the last eighteen months. The increases have been on an average of about 15 per cent. The majority of these increases have been among churches paying on the lower salaries. This is a move in the right direction. Other churches should follow this example.

The Internal Revenue Department reports that ministers are subject to the 5 per cent Victory Tax the same as all other persons working on salaries. This is inherent in the law. There is a $12.00 a week or $624.00 a year exemption. The church treasurer is expected to withhold the 5 per cent Victory Tax each month when the minister is paid. However, the church treasurer is asked to remit this tax to the government only once every three months. At the end of the year, the minister is to receive a proper receipt from the church showing the exact amount of this tax. He may then recover 40 per cent of this tax for paying his income tax for the year 1944. Or he may receive a government bond for the 40 per cent payable in cash at the end of the war.

The regulation of the government against salary increases does not apply to ministers, at least to 99 per cent of them. That regulation applies only to institutions which employ eight persons or more. Therefore churches which are paying salaries far below the scale for a decent standard of living are free to make increases. Furthermore, it is both a religious and patriotic duty for them to do so. The increased cost of living and the greatly increased taxes are bringing a heavy drain on ministers' salaries. These devoted men have taken salary reductions in times of depression without complaint. They should now have salary increases when so greatly needed.

A note to the Pension Fund from the Office of the Chief of Chaplains expresses appreciation for receipt of a copy of "A Minister's Dedication" by Dr. Charles S. Medbury. The following comment is also made: "The contribution which The Pension Fund, Disciples of Christ, is making to the morale of chaplains is worthy of the highest commendation."

1942 World Call Index free upon request. Write to Indianapolis office.

nada and the Liquor Trade

ARIOUSLY, incompletely, and in some quarters, inaccurately reported, sweeping government curb on the adian liquor trade announced Decem- 16 and 17, 1942, is a program so able as explained by the Dominion ernment speaking through Prime Min- r Mackenzie King, that it deserves the t serious consideration by all thought- citizens in the United States, declares statement appraising the pronounce- t, issued recently by the American siness Men's Research Foundation of cago.

"Why should not the United States ernment, acting through its Constitu- al Congress and executive authorities, e similar action?" asks the Founda- n.

he elaborate and painstakingly frank sentation of the whole program, broad- t to the Dominion by Prime Minister g on Wednesday evening, December and occupying the greater part of a e in leading Canadian papers the lowing day, was in every way a re- rkable portrayal of official policy, sup- ted by factual evidence and clearly ined patriotic consideration.

Briefly, the program proposed by the deral Government of the Dominion of nada, December 16, is as follows:

1. Reducing during the year beginning vember 1, 1942, as compared with the evious 12 months, of the amount of al- olic drinks available for sale as fol- s: Beer, 10 per cent; wine, 20 per t; spirituous liquors, 30 per cent.

2. Alcoholic content of all imported or nestic spirituous liquors to be reduced a maximum of 30 per cent, under oof.

3. Fortification of wine with distilled rits prohibited.

4. Prohibiting of advertising of spiritu- s liquors, wines and beer throughout nada for the duration of the war, ef- tive not later than February 1, 1943.

5. Appeal to the provinces to reduce urs of sale to a maximum of eight hours a day. This would mean a cut of eight hours a day in operation of Ontario beverage rooms.

6. An appeal to the public for full co-operation in the government's wartime temperance program and for leadership of example by every "social club," "factory," "barracks," and "home."

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5 Does it contain helpful supplementary features?

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Light of Peace and Hope

DURING the two weeks I visited our bush schools and churches, I was continually reminded of the need for the light that brings true peace and hope. Most of the people live in low, unkept mud houses that extend along narrow streets that are pressed in all about with the forest and its darkness. They have innumerable needs and superstitious beliefs and are ever searching for the one great charm that will bring them peace and happiness. I presume the Spaniards were something like them in hunting for the fountain of youth and riches without labor. Then just now when the entire world is putting forth every effort to satisfy the war god, our simple people can see no reason for this added labor. I went out to strengthen and be strengthened, and I feel my trip was not in vain.

One evening I sat in a low, dark hut during a rain. I saw the sun penetrating the forest across the road and I felt that in just that way the true light is penetrating the lives of our people here: a teacher with his group of children, reading, playing, singing, praying; an old man assuring me he is a Christian and that he is the father of one of our teachers; an old, unread woman praying that the gospel might be carried to the four corners of the earth and one wonders what her mental picture is; a Catholic man with leprosy who offers his penny and remarks that there is only one God; and the early morning drum reminding one that the light is coming and we should arise to be thankful for our night's peace and be alert to the day's opportunities. These and many more rays of light give us faith to persevere. We know, too, that there are many others in these days of discord who are watching for the sun, with a faith that knows that goodness and not evil is the final outcome for all things. God's in his world.

—MARTHA BATEMAN.

Monieka, Belgian Congo.

Books Received

THEN I THINK OF GOD, by Mabel A. Niedermeyer. Bethany Press. St. Louis, $1.25.

DEVELOPMENT OF COLLECTIVE ENTERPRISE, by Seba Eldridge, and Associates. University of Kansas Press. Lawrence, Kansas.

PREACHING FROM THE PROPHETS, by Kyle M. Yates. Harper & Brothers. New York. $2.00.

THE SANCTUARY, Lenten Devotions, by Lucius H. Bugbee. Abingdon-Cokesbury Press. Nashville. $1.85 for 100; $1.00 for 50; 30c doz.; 5c each.

THE GREAT CENTURY IN THE AMERICAS, AUSTRALASIA AND AFRICA, by Kenneth Scott Latourette. Harper & Brothers. New York. $4.00.

A NEW ORIGINAL PHILOSOPHICAL SYSTEM, (2 vols.) by Apostolos Makrakis. G. P. Putnam's Sons. New York. $10.00.

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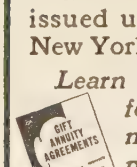

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A Parsee Ceremony

A FEW days after my arrival in Damoh in 1923 I attended a Parsee wedding. The three facts which I now remember are that it was a short ceremony, in contrast to that of the Hindus; that the bride participated, in contrast to the Muslims' weddings; and that rice was thrown on the couple by the priest as part of the ritual.

Recently I attended the Navjot (Thread Ceremony) of the only son of that couple. I was given the best seat of all and could see and hear, though I could not understand the ceremony in Persian.

On the platform was a red plush rug. Half of it, including the low seat for the boy Minoocher, was covered with white cloth. As the maintenance of an undying sacred fire in connection with the formal worship is an important feature of the religion of the Parsees, I was not surprised to see a fire burning with incense in a silver urn. Two large, white candles in tall candlesticks were lighted. Flowers, cocoanuts, rice, dates, nuts, sweets, etc., were on the large trays.

It was a pleasure to see women having a part in the ceremony. Minoocher, age nine years, arrived with the ladies. He was dressed in white, new trousers and had a white cloth over his shoulders. One of his aunts performed the ritual which is supposed to prevent misfortunes. She took two eggs from a tray, waved them above and around the boy's head, then threw them away. She did the same with a handful of peanuts, then a cocoanut. She broke the latter and poured out some of the milk. The movement above the head of the boy was repeated with a tray containing rice and sweets; some of the contents were thrown away. I was told later that this was symbolic of putting away all misfortunes from the one about to be invested with the sacred thread. Some of the women pressed their heads with their closed hands, indicating that if any troubles had to come to the boy, they took them all upon themselves and wished that none reach him.

Two priests in white sat on the platform facing Minoocher. During the ceremony the fire in the urn was "fed" sandalwood chips and incense. For about fifteen minutes the priests chanted, in Persian, verses from the sacred book of the Parsees. While doing this, one of the priests wrapped the thread or cord in a piece of new white cloth and gave it to the boy to hold, later taking it back. A garland and an embroidered shawl were presented to the father, Edulji Byramji. As part of the ceremony the priest dressed the boy in a new white shirt, replacing the cloth which he had worn. This garment proved to be the undershirt. Then Minoocher and the priest stood, the first repeating certain verses after the leader. While the boy stood with his back to the priest the man chanted sacred verses for about ten minutes. During that time he placed the cord about the waist of Minoocher, winding it around three or four times. The cord is made of 72 threads, representing that number of paragraphs of their scriptures. The leader placed a red mark on the forehead of the boy, put on him a new shirt and coat, white, a gold ring, and a large garland. He was given a cocoanut, a bunch of flowers, and several new silver rupees. Then the priest, still chanting blessings, slowly dropped rice on the red cap of the boy. Soon the ceremony was over.

The women relatives presented gifts. The father gave money to the priests. The mother accompanied Minoocher as he shook hands with us. We were garlanded, and I received a big bunch of flowers. It was an impressive, dignified ceremony.

The Parsees in India are a small, exclusive group. Most of them are well educated and prosperous. The formula from their sacred scriptures which recurs most frequently in conversations with the Parsee, and which is most fairly representative of their ethics, is, "Good thoughts, good words, good deeds."

—Ann Mullin.

Christian Colleges in China

(*Continued from page* 29.)

mater. Here is a Ph.D. (Columbia) in chemistry, capable of earning many times his present salary with an industrial firm; here is a Ph.D. (Cornell) in agriculture, turning down tempting offer after tempting offer. Here is a returned student in English preferring work here to the headship of a department elsewhere or a well-paid business position. To be sure, there are advantages in the life here—relative freedom from temptation, relative peace, congenial surroundings—but the sacrifice is very great.

When I grow discouraged with our apparent lack of progress, I gain new strength from these men and from others who have gone out from the university. A former student teacher is now dean in a leading government institution, doing an outstanding job marked by Christian ideals—a job of training honest magistrates and government officials with vision. Here a man heads a bureau of agriculture, there a school or college; here a publishing firm, there a hospital. Some have paid too highly for success, but many are living the faith taught them here, under most difficult circumstances.

A Christian education is different from an ordinary education, and should be. Any time these Christian colleges are content to follow the pattern of others, they will cease to justify their existence. But meanwhile, not only here on this campus but elsewhere, in spite of heartbreaking difficulties and only too frequent failures they remain an integral part of the missionary cause. They need your prayers and your support.

omparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1942 to November 30, 1942 Compared With July 1, 1941 to November 30, 1941

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1941-42	1942-43	1941-42	1942-43
rches	$ 89,842.52	$101,863.98	$11,335.35	$12,365.93
le Schools	18,087.47	18,346.91	1,711.93	1,310.16
istian Endeavor Societies	589.60	580.05	265.37	169.13
men's Missionary Societies	36,622.29	38,403.78	1,160.56	1,151.92
ncils	35,246.45	40,422.68	850.17	573.79
ng Matrons' Missionary Societies	1,521.55	1,632.38	8.88	--
lds	4,172.15	4,218.58	59.65	48.54
cles	1,019.58	909.32	38.28	23.75
angles	291.19	329.37	15.25	7.70
ldren's Missionary Organizations	502.09	430.78	20.56	18.25
ified Youth Groups	312.02	562.67	409.07	400.24
ified Children's Groups	27.83	34.21	8.42	39.49
ividuals	4,138.65	3,402.67	5,249.98	6,604.66
Missionary Organizations Totals	$ 79,715.15	$ 86,943.77	$ 2,570.84	$ 2,263.68
Grand Totals	$192,373.39	$211,137.38	$21,133.47	$22,713.56

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$18,763.99.

Book Chat

(*Continued from page* 25)

EE'S LIEUTENANTS, by Douglas Southl Freeman.

PAUL REVERE AND THE WORLD HE LIVED by Esther Forbes. New York. Houghn, Mifflin Co. 498 pp. Price $3.00.

THE ODYSSEY OF A FAITH, by Bernard ller. New York. Harper & Brothers. 7 pp. Price $2.50.

NEW TESTAMENT STUDIES, edited by Edn Prince Booth. New York-Nashville. ingdon-Cokesbury. 290 pp. Price $2.50.

OUR ETERNAL CONTEMPORARY, by Walter rshall Horton. New York. Harper & others. 180 pp. Price $2.00.

PRAYER POEMS, compiled by O. V. and len Armstrong. New York-Nashville. ingdon-Cokesbury. 256 pp. Price $1.75.

RBELL'S TEACHERS' GUIDE, 1943, by Martha Tarbell. Fleming H. Revell Co. $2.00.

This thirty-eighth annual volume of a table series is one of the most thorough d stimulating of all the many published ls for teachers of the International Sun- y School Lessons. Teachers' Quarterlies, wever helpful, are not substitutes for ch a book. With each lesson there apars the Scripture text, well-organized neral notes, discussion of historical backound.

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Sample Free to Official

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Classroom and Campus

(*Continued from page* 33.)

William Woods College
Fulton, Missouri

William Woods students left by bus, train and plane December 15 for a Christmas vacation of nearly a month. At the request of the government, Christmas vacation was lengthened and Easter vacation cancelled.

Traditional pre-Christmas activities crowded the calendar. Outstanding events included the annual Y. W. C. A. Vespers, the Westminster Vespers, in which William Woods' chorus, glee club and chapel choir participated.

Opening the musical activities was Miss Ellen Lambert's formal recital, her first at William Woods. Miss Lambert, a contralto, joined the faculty of the Jameson Conservatory of Music this fall.

The Brushes, art club organization, held their formal dance December 5, and supplied the outstanding decorations of the year in McBride Hall. A Christmas theme, featuring huge candles, drew favorable comments from guests.

Campus Players presented a most unusual play Dec. 11.

Final event was a candlelight banquet, followed by a student recital in which more than 20 students of the Jameson Conservatory of Music participated.

President H. L. Smith and Mrs. Smith entertained fifty guests at a Christmas tea in their home December 2.

World Call News Room

(*Continued from page* 34.)

Word has just come of the passing on December 13, 1942, of Mrs. Margaret Gridley, Clifton Forge, Va. Mrs. Gridley worked as nurse and bookkeeper one year in Livingston Academy. She was an assistant in the Home for Children, St. Louis, about 1913. She had charge of the work in Flanner House, Indianapolis, Ind., two years. Her daughter, Mrs. F. W. Long, states that her mother was, for twenty-five years, secretary of her local missionary society, and supported her own Bible Woman in India. Truly Mrs. Gridley served her Master in many ways.

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The Last Page

My Prayer

I bowed my head and knelt to pray,
As came the dusk and end of day.
I prayed the Lord relieve the pain,
And let the sick be well again.

And when there came another day,
I went upon my wandering way.
The whole long day I did not try
To wipe a tear from any eye.

I did not try to share the load,
Of any brother on life's road,
Yet once again, when day was done,
I prayed, "Dear Lord, bless everyone."

But then a voice came to my ear,
And whispered in a tone so clear.
"God's kindest blessings always go
To those who serve him here below."

And then and then I bowed my head,
And to the Good Lord then I said,
"Let me but live another day
And I will live the way I pray."

—JIMMY GLENN, age 13 years.
Lexington, Ky.

A Monieka school boy, who had heard of ice and snow with the accompanying cold weather in America, went to his missionary teacher at six o'clock on a chilly Congo morning, when the thermometer registered 74 degrees, and asked, "Mama, does it ever get this cold in America?"

—CONGO NEWS LETTER.

". . . . LET us turn from the terrible deeds we do to one another and seek one another's forgiveness. The way of friendship can overcome evil. We see it perfectly in Jesus Christ. Its cost was the Cross. The loyal spirit which faced the Cross showed us the triumphant power of God. For us, as children of a common Father, it is time to follow His lead."—*From London Yearly Meeting's Peace Message.*

A barber in Topeka, Kansas, is handing out business cards reading: Service Men's Barbershop. Army haircuts repaired.—(*A. P.*)

"Take a seat, Miss Smith," said the always tactful manager to his new stenographer. "You are a very handsome-looking young woman! You dress neatly and you have a well-modulated voice. I might add that your manner is at all times charming."

The girl blushed as she replied: "Oh! you shouldn't pay me so many compliments."

"That's all right," said the manager, "I merely want to put you in a cheerful frame of mind before taking up the matter of your punctuation and spelling."—*Clipped.*

A Minister's Dedication

TO THIS day that is mine, my country's and my God's I dedicate my all. My talents, every one, shall be held subject to the sight draft of the emergencies of others, I will enlarge my soul by cultivating love for those from whom I find myself recoiling. No man shall ever feel his color or his caste in my presence, for within my heart of hearts there shall be no consciousness of it.

The man who has fallen shall find in me a friend, the woman down, a helper. But more than this, those falling shall have my trust that they may stand again. The cry of every child shall find my heart whether cry of need or of aspiration. Not one of all the nation's "little ones" shall be despised. Cherishing every life of whatever land or race and mindful of hidden struggles in all things I will strive to help and to serve.

No word shall ever pass my lips that hurts another in things of face, form, station or estate. My own weaknesses, my foibles and my sins shall chasten speech and spirit and deny my pride. My life shall be a dedicated thing. I shall count it desecration to pervert it. The vandal hands of lust and hate and greed shall not be permitted to despoil.

And thus I resolve, not because I am good, but that I want to be; not because I am strong, but that I feel weakness; not that I feel above others, but with all my soul I long to be of humankind, both helped and helper. So do I dedicate my days. So do I set apart my culture. So do I receive but to give to others. So do I press humbly into the presence of the sacrificial Son of Man, crying out in eager consecration, "Let me follow Thee, Master, wherever the world still needs ministry, wherever life is still to be given for many."

Help me, Thou whose manger cradle brought democracy to light, to meet in my own worth democracy's final test and to my own great day to be true.

—CHARLES S. MEDBURY.

Proverb From Congo

Miss Martha Bateman enjoys asking the older men in Congo about their proverbs. Recently she heard one she thought especially good:

"If a father doesn't cut down the hard, heavy forest, the son won't be able to have the lighter weight trees to work with." Miss Bateman explains that "these light weight trees grow quickly and only where the virgin forest has been removed. This is a burden and responsibility for the fathers of all people. If they don't do their duty their children won't find life very easy. The blame is really on the fathers and not on the younger generation."

He was an author, and self-opinionated. He entered a bookseller's and approached the assistant at the fiction counter.

"Oh—ah," he said, proudly, "I'm Harold Van Scrybe—author of 'Live for Love' and 'Desert Heroes.'"

"Oh—yes, Sir?"

"Can you tell me how my books are going?"

"Well, Sir," the assistant replied confidentially, "two copies have gone, and I don't mind telling you it's got us puzzled up to now. In my opinion, though, it's shoplifters!"—*Tit-Bits.*

"I didn't know you suffered with rheumatism."

"Sure. What else can you do with it?"—*Boston Globe.*

Fuzzy Wuzzy Angels

A. N. Hinrichsen, pastor at Terrell, Texas, received from his sister in Brisbane, Australia, a poem written by an Australian soldier in praise of the native carriers who bear the wounded from the front to hospitals in the rear.

Many a mother in Australia, when the busy day is done,
Sends a prayer to the Almighty for the keeping of her son;
Asking that an Angel guide him, and to bring him safely back—
Now we see those prayers are answered, on the Owen Stanley track.

Though they haven't any haloes, only holes slashed through the ear,
And their faces marked with tattoos and with scratch pins in their hair,
Bringing back the badly wounded, just as steady as a hearse,
Using leaves to keep the rain off, and as gentle as a nurse;
Slow and careful in bad places on the awful mountain track,
And the look upon their faces makes us think that Christ was black.

Not a move to hurt the carried, as they treat him like a saint,
It's a picture worth recording, that an artist's yet to paint.
Many a lad will see his mother, and the husband's wee 'uns and wives
Just because the Fuzzy Wuzzies carried them to save their lives
From mortar or machine gun fire or a chance surprise attack
To safety and the care of doctors at the bottom of the track.

May the mothers in Australia, when they offer up a prayer,
Mention these impromptu angels with the fuzzy wuzzy hair.

THE 1943 OFFENSIVE

THE PENSION PLAN OFFENSIVE IS TWOFOLD

First, "to consolidate the gains"
Second, "to win additional strong points from the enemy."

The GAINS Are Most Encouraging:

New 2½% members for 1942—237. Increase 73
New 8% members for 1942—279. Increase 123

THE ENEMY FOR 1943:

Enemy No. 1. PROCRASTINATION. Many ministers and churches who know they should join put if off, postpone to a more "convenient season."

Enemy No. 2. THE INSURANCE BUGABOO, "I can do better through life insurance." This group is thinning out, a few remain. No minister of any age on any salary can do as well through commercial companies.

Enemy No. 3. WE CAN'T AFFORD IT. Any minister can, if he will, pay 2½% of his salary to protect himself, his wife and his children. Any church can pay the 8%, if it will. This alibi must be removed.

Enemy No. 4. LET THE PREACHER CARRY HIS OWN INSURANCE. No great commercial or industrial concern in America ever says that any more. Shall railroads, steel mills and coal mines lead the church in social conscience?

Enemy No. 5. TAXES AND WAR BONDS COME FIRST. But the church must go on. God has a priority on the first tithe. That tithe will care for all the expenses of the church and its institutions, including the 8%.

The whole church needs the whole ministry. The total ministry needs the 8%. Every church can pay its 8% share.

JOIN IN THE 1943 OFFENSIVE—START THE NEW YEAR RIGHT
SEND 2½% AND 8% CHECKS TO

PENSION FUND OF DISCIPLES OF CHRIST
800 Test Building, Indianapolis, Indiana

"GOD SO LOVED THE WORLD"

NO CHURCH can be the church and narrow God's love. "God so loved the world." The world that God loves is filled with sin and in its pain and hate is dangerously near destroying itself. The church is in the world representing God's Son. That Son, because of his love, died on the cross. There is a Calvary for the church today if it opens its life to a God-like concept of love.

When a world is in agony, Christians should do something about it. For our people there is Emergency Million. It is our opportunity to witness for Christ. It is our opportunity to serve humanity.

The Emergency Million is on time in its schedule of attainment. In eighteen months it has reached a total of $841,051.00 in cash and pledges. This has been made possible by the hundreds of churches reaching or exceeding their suggested goals.

The immediate task is to secure $1,000,000.00 in cash before June 30, 1943. This can be accomplished by each church having a full share in Emergency Million.

Since the time is so short, every church, every pastor, every leader is urged to secure the total goal in pledges during March. If a church has reached a portion of its goal, this means securing the remainder by March 31. If a church has not yet considered Emergency Million, this means a presentation and the securing of pledges by March 31. Such a procedure leaves only three months for payment by June 30, 1943.

When war comes, the church must retain that wider Christian fellowship so inherent in its nature that reaches around the world. Each church in generations to come will be measured in terms of what it did in this time of crisis—"God so loved the world."